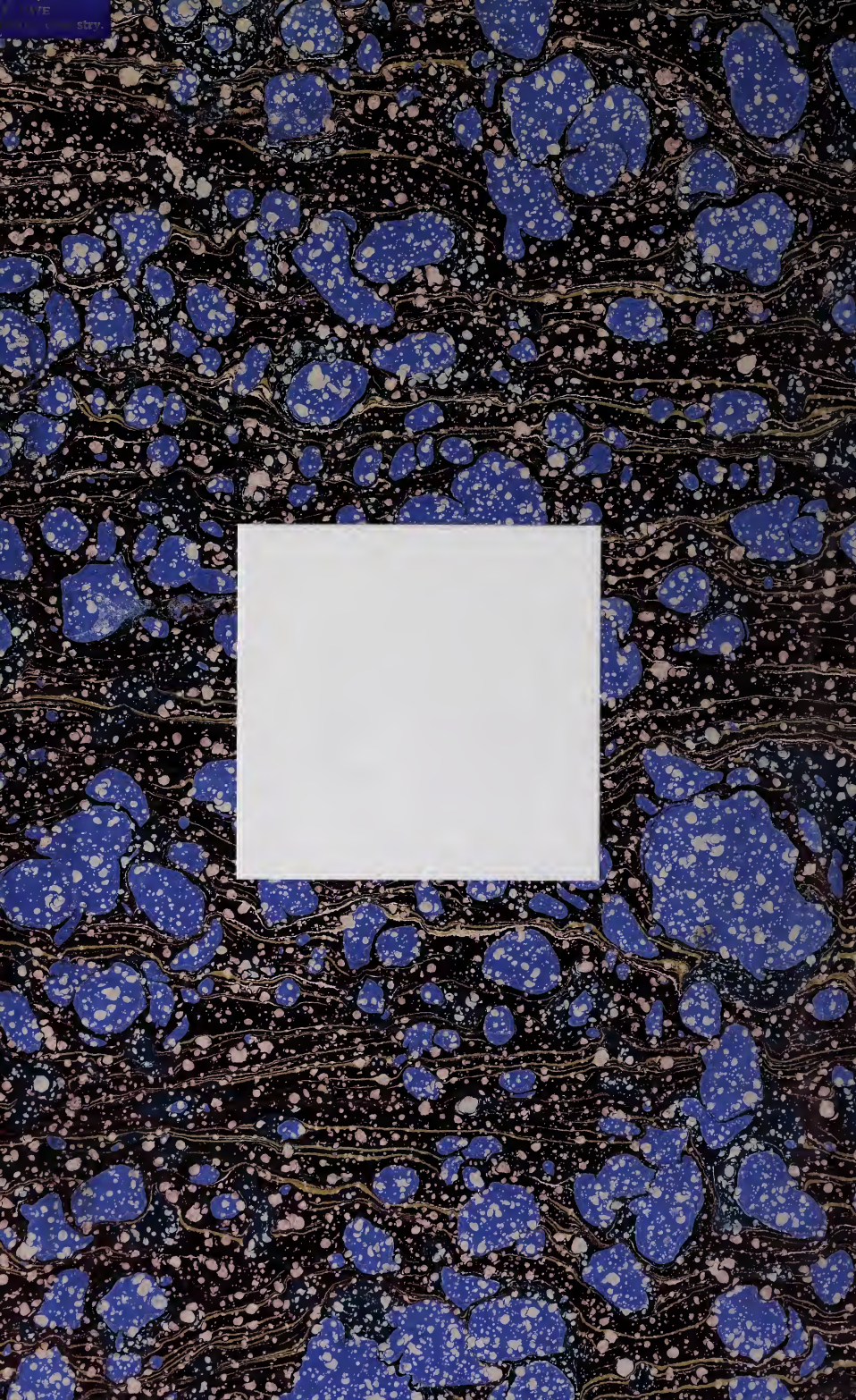
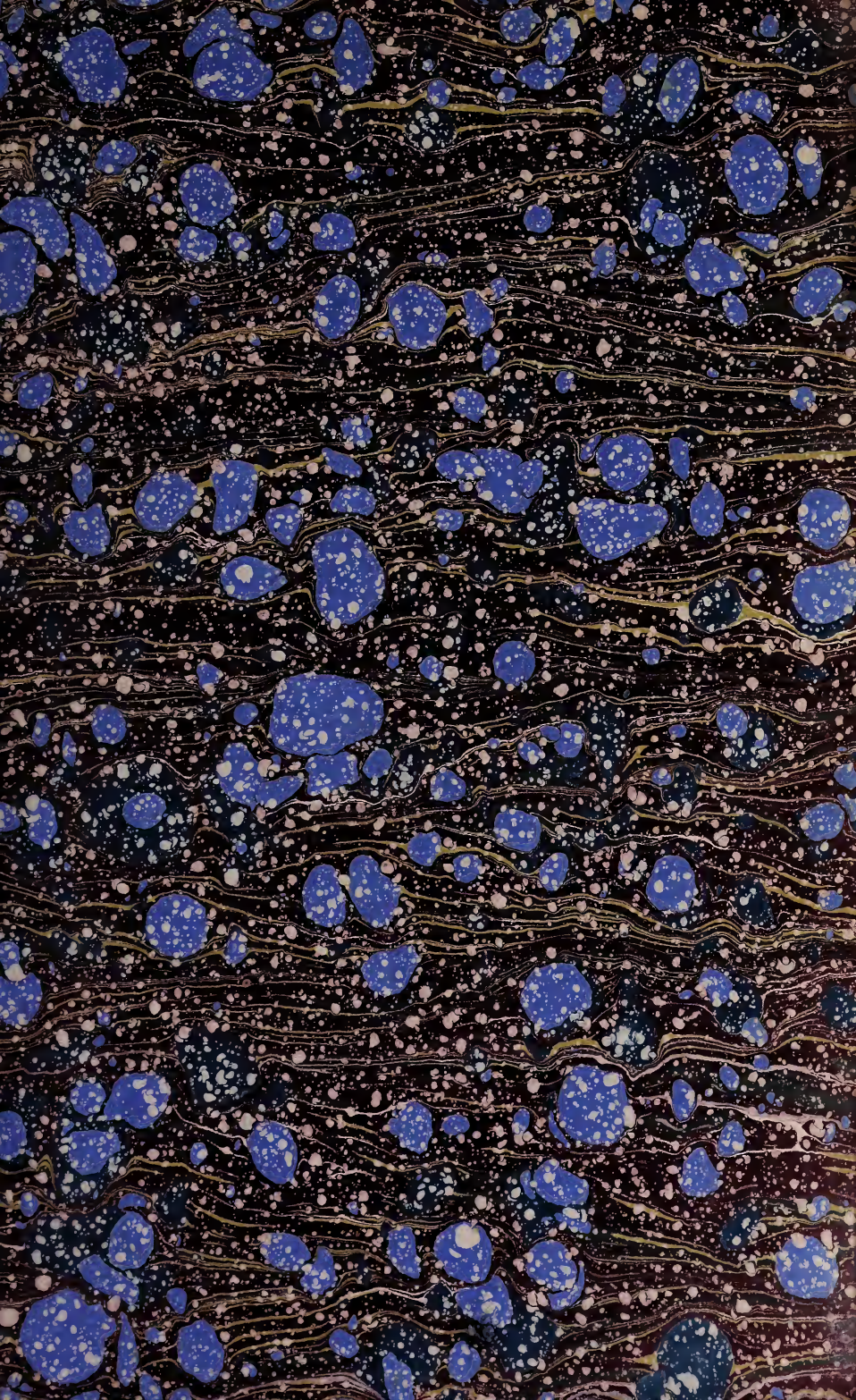










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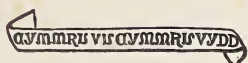
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THE

JOURNAL

OF THE

Cambrian Archaeological Association.



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Archæologia Cambrensis.

FIFTH SERIES.—VOL. XII, NO. XLV.

JANUARY 1895.

THE

PROPOSED ETHNOGRAPHICAL, ARCHÆOLOGICAL, AND PHOTOGRAPHIC SURVEY OF WALES.

At a meeting of the Committee of the Cambrian Archæological Association, held at Shrewsbury on the 25th of April 1893, a Committee, consisting of the following gentlemen, was appointed to devise a scheme for an Ethnographical Survey of Wales, and to act in concert with the Committee of the Ethnographical Survey of the British Association for the Advancement of Science :—

Prof. W. Boyd Dawkins, F.R.S.

Edward Laws

Stephen W. Williams, F.S.A.

E. Sidney Hartland, F.S.A.

Ven. Archdeacon Thomas, F.S.A.

J. Romilly Allen.

(The last named to act as Secretary to the Committee.)

The Committee now make the following suggestions, and invite discussion upon them :—

(1.) That the same executive machinery and methods of work be used, as far as practicable, for the Ethnographical, Archæological, and Photographic branches of the Survey; but that separate Committees be appointed to superintend the working of each branch. The three

special Committees, although working independently of each other at their respective branches of the Survey, would meet together at stated intervals to form the General Committee of the Survey, and report progress.

(2.) That the Cambrian Archæological Association undertake the superintendence of only the archæological branch of the Survey, at the same time acting in concert with the other special Committees which will be formed to superintend the ethnographical and photographic branches.

That the Committees for the Ethnographical, Archæological, and Photographic Survey of Wales, although desirous of communicating the results arrived at from time to time to the British Association for the Advancement of Science, and to the Society of Antiquaries, do not feel themselves bound to adopt the methods of either of those bodies, as applied to other parts of the United Kingdom, except so far as they are suitable to the Principality, or advisable for the sake of uniformity.

(3.) That the surveys be by counties, and that the 6-Inch Ordnance Map be taken as the basis of operations.

(4.) That in each county, where a sufficient number of workers can be found, suitable persons shall be communicated with, and requested to form a Local Committee for the purpose of carrying out the work of the Survey; and that the headquarters of the Local Committee be in such large town as may be found to be the most convenient centre.

(5.) That the archæological survey of each county shall—(a), commence by the compilation of a bibliography of all the books, transactions of societies, periodicals, or other sources of information concerning the antiquities of the county; (b), that a list be then prepared of all fixed structures, sculptured or inscribed monuments, discoveries of human remains or portable objects of human workmanship, battlefields, boundaries,

roads, quarries, mines, and traces of ancient agriculture, or human occupation other than structures, monuments, and objects already described in such books, etc.; (c), that the sites of all these be marked on the sheets of the 6-Inch Ordnance Map; (d), that a separate index be made for every sheet of the 6-Inch Ordnance Map, of all the antiquities marked upon it, showing which have been described, and which have not, the references to the books, etc., being given in all cases; (e), that every existing antiquarian remain shall be compared on the spot with those marked on each sheet of the 6-Inch Ordnance Map, and its position and description verified, all omissions being made good; (f), finally, that all the remains, sites of discoveries, etc., be transferred to a map of the whole county, the system of symbols proposed by Mr. J. Romilly Allen in his "Suggestions for an Archæological Survey of Wales" (see *Arch. Camb.*, 5th Ser., vol. x, p. 56), being adopted throughout; and that to accompany the map there should be a classified index of everything marked upon it.

(6.) That for the ethnographical branch of the Survey, the plan of the Committee of the British Association for the Advancement of Science be followed.

(7.) That for the photographic branch of the Survey, the plan of the Royal Society of Antiquaries of Ireland be followed, with such improvements as may be thought desirable.

NOTES BY MEMBERS OF THE COMMITTEE.

Paragraph 1.—It will be necessary that the three Sub-Committees should be in close touch with one another, and especially the ethnographic and photographic.

2.—Why not utilise the Cambrian Association as a local centre for working the other Committees?

3, 4.—To do this, cannot some existing organisation be utilised, clerical, or medical, or Cambrian?—W. BOYD DAWKINS.

6.—I think it highly desirable that the ethnographical Sub-Committee in each county should, like the archæological Sub-Committee, attempt a bibliography of the customs, traditions, and dialect of the county. The other branches of the ethnographical survey, except such as relate to the measurement and photographing of persons, are covered by the archæological and photographic surveys.—E. SIDNEY HARTLAND.

The above scheme was submitted to the Committee of the Ethnographical Survey of the British Association for the Advancement of Science, held at Burlington House, London, on the 2nd of November 1894, and was accepted. It was suggested that a start should be made with one county, Glamorganshire being the one selected for preference.

VALLE CRUCIS ABBEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

(Continued from vol. xi, p. 275.)

AGAINST the external west wall of the church, opposite the south wall of the south aisle, up to the level of the top of the plinth, are the remains either of a western buttress or of a wall continued westward of the church. If of a western buttress, it must have differed from that in the corresponding position to the north aisle, where the plinth is carried round it. Here the plinth terminates on either side. Above the plinth-level are no signs of a wall or buttress extending westward. The western wall of the cellarium, if continued, would be parallel to that of the church, its inner face being almost linable with the outer face of the church wall, and it apparently terminates in a line with the southern face of the south aisle-wall. At its north-west angle are ashlar-faced stones and one plain weathered plinth-stone. The upper ashlared stones are nearly level with the top of the upper weathering of the external plinth to the west end of the church, and the wall at this point appears to have been built over the plinth of the southern return-buttress to the west end of the church.

Now the doorway in the same wall of the cellarium, before described, appears to be early thirteenth century work. In no other instance is there such a heavy jamb-moulding to a door or window. The wall in which it is contained could not have been built together with the lower part of the west wall of the church, as it would in that case have been built over the plinth of the latter.

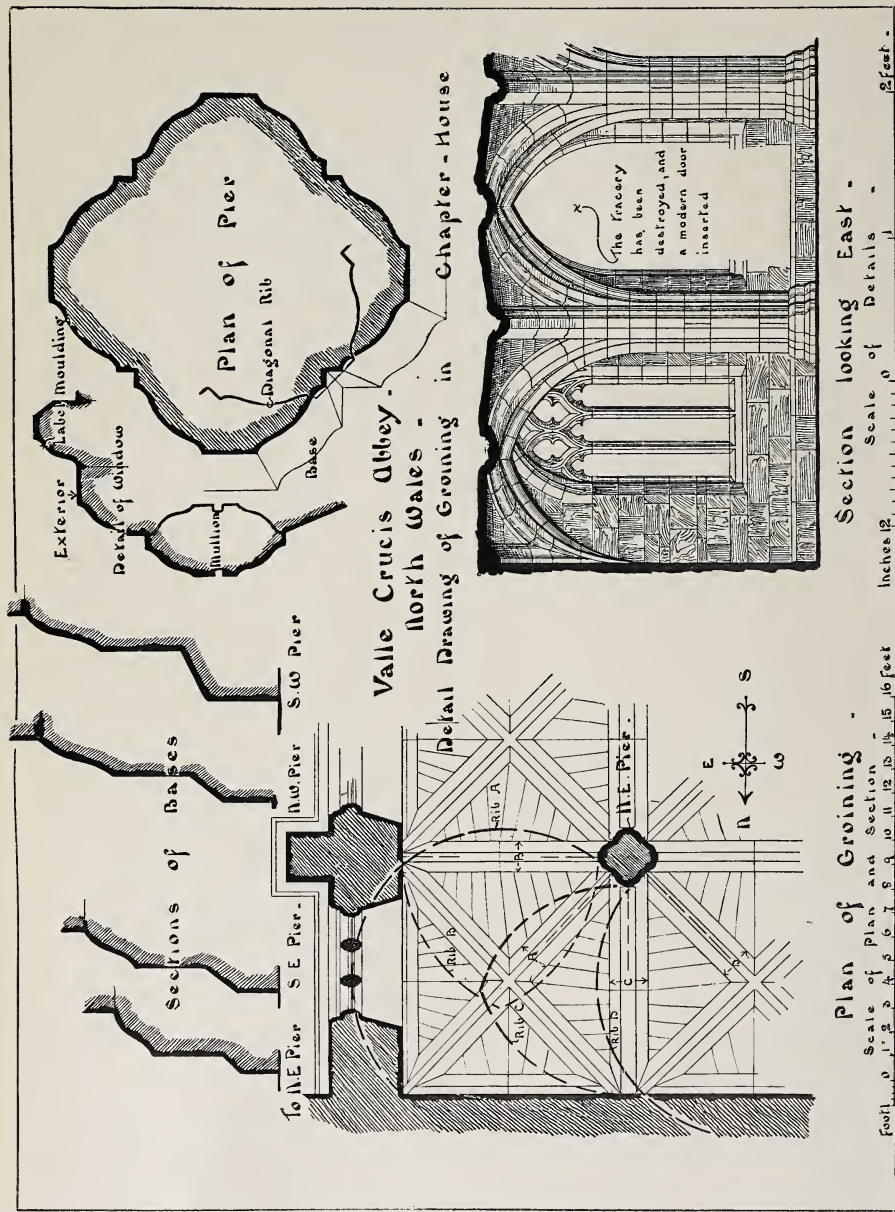
All the early thirteenth century work of the cellarium shows signs of fire, and it seems that it must

have been burnt down and destroyed before the building of the west plinth of the church ; that at a later period, which may still have been in the thirteenth century, the cellarium was rebuilt, a portion of its wall overlapping the plinth to the southern return-buttress to the west end of the church, which had been built in the meantime. Possibly the west wall of the south aisle, above the plinth-level, belongs to the same period, it evidently having been erected after the buttress or wall opposite the south wall of the aisle had been destroyed.

Close to the eastern wall of the cellarium have been found several fragments of thirteenth century trefoiled-headed lancet-windows, grooved for glass, similar to the existing windows in the room over the eastern portion of the sacristy.

In the cloister-walks, particularly in the western, and close to the arcade-wall, many fragments of worked stone have been found. These appear to belong to two periods, the thirteenth and fifteenth centuries. To the thirteenth century belong two small bases on one stone simply, but very effectively, carved. These, however, were found, I am informed, in one of the walls, and from their position are suggestive of their having been used up as common stone when rebuilding. They may, therefore, have belonged to some position in the church, and their elaborateness would suggest that they may have supported a detached credence-table or piscina. Many fragments of chamfered arches and cusps, corresponding in section to the springing stones found in the porch to the cellarium, have been discovered.

Of fifteenth century work, small octagonal bases attached in couplets, octagonal shafts, $4\frac{1}{2}$ in. in diameter, with a small double chamfered projection on one side, which would fit on to these bases, and portions of foiled plates connecting these shafts above, have been discovered, chiefly in the proximity of the arcade-walls surrounding the cloister-garth, and seem to be suggestive of small arcade-arches, supported on shafts



in couplets, having been carried round it. They are shown on the sheet of illustrations of fragments lately found.

Portions of several walls of the conventual buildings to the south of the cloister-court have been brought to light this year (1894); sufficient, however, have not been discovered to permit of our assigning uses to the various apartments with certainty. The foundations of one wall abut on the buttress at the south-west angle of the conventual buildings on the east side of the cloister-court, and is evidently of earlier date than the buttress.

The junction of the fourteenth century buildings on the east side of the cloister-court with the thirteenth century work is well defined; the later work being built with ashlar-faced stones, the older being entirely rubble-work.

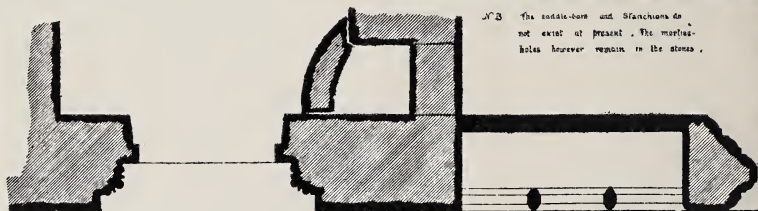
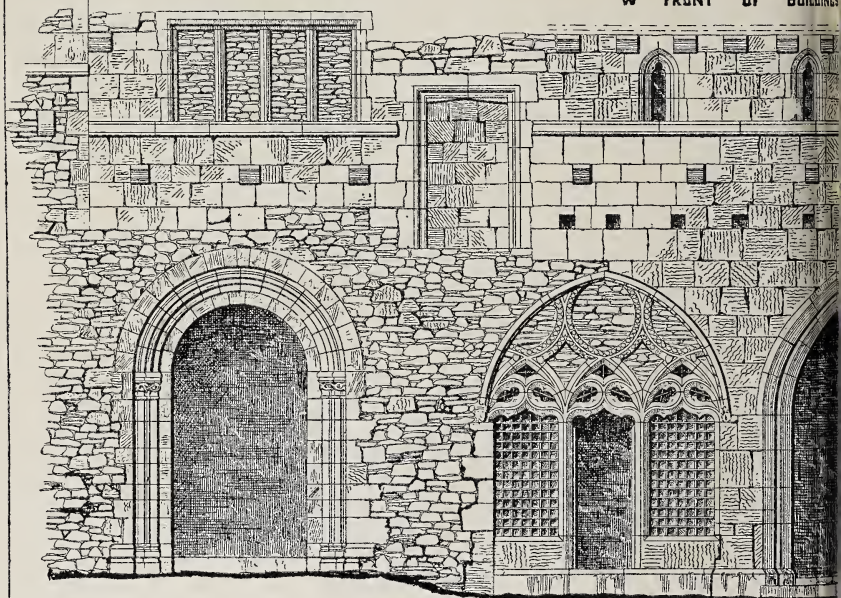
The chapter-house, on plan, is almost a square, measuring 29 ft. 9 in. from north to south, 29 ft. 6 in. east to west. It is divided by cross-arcades into nine compartments. The entrance is from the eastern cloister-walk at the western end of the central aisle, and, as is usually the case, has not been prepared for a door. The entrance is of two orders, starting directly off a chamfered plinth, and running continuously through jamb and arch, the section of each order being that of the wave-moulding. The chapter-house is covered with a quadripartite groined ceiling. Curiously, the bases of the four piers supporting the groining all differ in section and height, and apparently there is no cause for this dissimilarity. They all consist of double bases; the lower one having a simple chamfered, the upper a wave-moulded weathering; but both the weatherings differ in size, section, projection, and angle, in the different examples. The bases, moreover, differ in height from 1 ft. 2 in. to 1 ft. 9 in. These differences will be best understood from an examination of the drawing showing them in section. The wave-moulding is employed throughout the piers and groining-ribs. The mouldings of the shafts are not stopped at the

springing, but continue onwards, forming the cross-ribs. The diagonal ribs, starting from the piers, commence at the springing, but do not clear themselves together with the cross-ribs, and thus the appearance is slightly awkward. The ribs springing from the walls, grow out of them, and do not rest on corbels. The diagonal and cross-ribs get away together; but with this arrangement, the wall-rib is backward in starting, the result not being altogether happy. There are no ridge-ribs. The cross-ribs forming the eastern arcade are widened out above the springing, to give greater strength to support the east wall of the "dorter" or dormitory on the first floor. The voussoirs of the groining-ribs are large, some measuring 2 ft. 6 in. in length. The filling-in of the groining between the ribs is with worked stone, the courses averaging about 1 ft. in height. Some portions of this ceiling have evidently been rebuilt with new stonework at some more or less recent period.

At one time there has been an opening between the chapter-house and the western end of the sacristy, in the position indicated on the plans. On the chapter-house side it is now walled up. On the sacristy side a wall, roughly following a curve on plan, has been built up against it; but a hole recently made in this has revealed an opening through the greater width of the wall, but as no wrought stone remains it seems impossible to ascertain its date. There may possibly have been a connection between the thirteenth century chapter-house and the western portion of the sacristy. To the best of my recollection this is the case at Netley Abbey. The northern wall of the chapter-house belongs to the thirteenth century, into which the fourteenth century groining has been inserted. I believe the existing walling-up on the chapter-house side of the opening in this wall to have been built since the buildings ceased to be used as a farmhouse.

In the southern wall of the chapter-house are three recesses with very obtusely pointed drop-arches. In

VALLE CRUCIS ABBEY . NORTH WALES W FRONT OF BUILDINGS



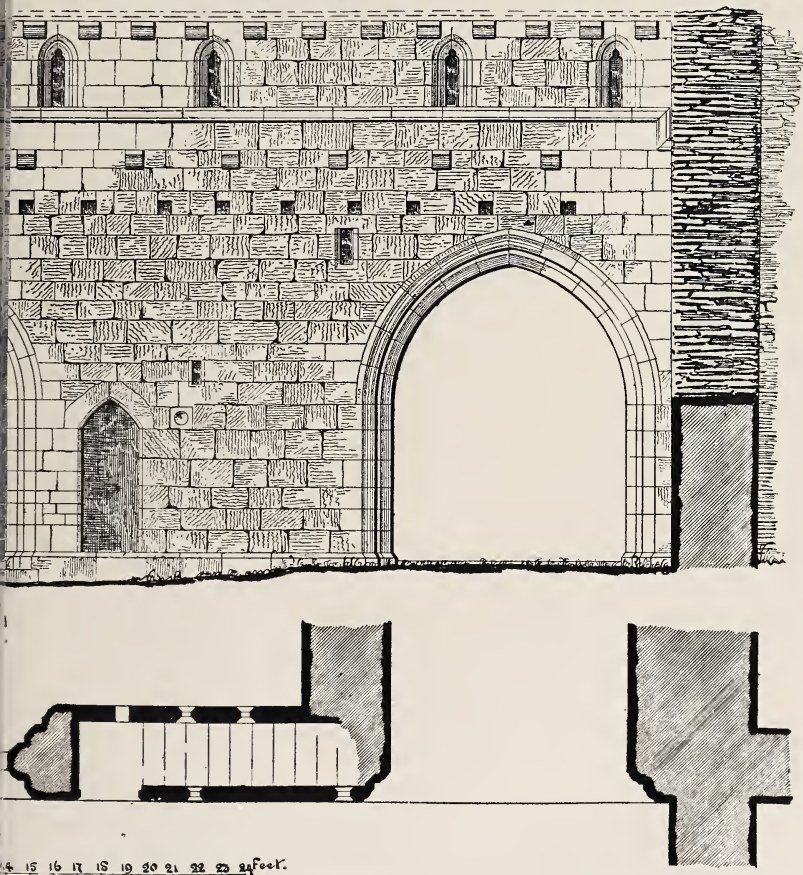
N.B. The saddle-bone and Stanchions do not exist at present. The window-holes however remain in the stones.

ELEV

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PL

E SIDE OF CLOISTER COURT .



4 15 16 17 18 19 20 21 22 23 24 feet.

Meas'd by Del Harold Hughes .

one of these is a modern fireplace. One arch appears to have been entirely rebuilt with new stones of recent date. Built into the piers supporting the arches and dividing the recesses, is a course of stones chamfered on the upper edge. It projects into the recesses, and terminates abruptly. May it be the remains of a stone seat belonging to the earlier chapter-house *in situ*?

In the east wall are three windows, the centre one being the widest. It has lost its tracery, and been filled in with a modern door. The side-windows, however, retain their tracery. Each of these is divided by mullions into three lights with cusped, trefoiled heads, the main arch above being filled with flowing, decorated tracery of a simple character. The wave-moulding is again found in the various sections of these windows.

On the exterior of the east wall are buttresses about 2 ft. wide, with well-projecting plinth, and two sets of weatherings, terminating under an oversailing-course at the level of the fourteenth century eaves of the roof over the eastern portion of the chapter-house.

The internal walls of the chapter-house are ashlar-faced, with the exception of the thirteenth century north wall. A fragment of a sepulchral slab has been built into the central bay in the south wall.

To the left of the entrance to the chapter-house is a narrow chamber formed in the thickness of the wall. It is at present entered from the chapter-house, but this entrance is modern. The original entrance was from the cloister-walk. On this side it was open for its entire length, the opening being divided into three divisions by mullions; the central one being the entrance, the side ones lights. The head is filled with decorated tracery contained in an enclosing label. The chamber has a groined ceiling with three compartments of quadripartite vaulting, with diagonal cross and ridge ribs. To the height of the groining, the tracery of the front is pierced; above this it is now filled in with rubble-work, but I believe it was intended for sculpture or carving. The side lower lights have

mortise-holes for metal stanchions and saddle-bars. The tracery, to the level of the top of the groining, and the groining-ribs, are of the wave-mould section; above this level the section of the tracery alters, and ceases to be moulded, but is ornamented with rude oval and circular pateræ, shields, the rough outline of a face, rude scrolls, etc. The tracery terminates abruptly against the label, thus omitting an enclosing arch. The label-moulding is enriched with small four-leaved flowers at intervals, in a hollow on its under-side. It is terminated with carved heads, showing a relaxation of the rule before quoted. The whole composition, although somewhat picturesque, cannot be regarded as a specimen of high-skilled design or workmanship.

Several suggestions as to the original use of this chamber have been made, but so far there seems to be none that can be accepted without further proof.

It has been suggested that it was the lavatory; a stream of water flows close by, under the building. However, for this purpose the iron bars, by which the side-lights were protected, would not be necessary. Moreover, its form and size would not be convenient for this purpose; and the lavatory, where the monks washed before entering the frater, was generally in the south walk, though, as Mr. Mickleton points out in his paper "On the Cistercian Plan", the ceremonial *mandatum* (foot-washing) on Maundy Thursday took place in the east walk. It could hardly, however, have been erected for this latter purpose alone.

In one of the walls near the church door was usually constructed a recess for the bookcase, containing books required for the services and in the cloister. Whether any recesses of as late a date as the fourteenth century exist for this purpose, I am uncertain. This chamber may possibly have been intended for the storage of these books. Its appearance, however, is much more suggestive of its having been a recessed tomb.

Immediately to the right of the chapter-house en-

trance is a small doorway, from which a staircase in the thickness of the wall leads to the first floor. The staircase was lighted on the cloister-side by two narrow loopholes, and others opened from it into the chapter-house. I have been informed that the upper four steps have been fixed in their present position within the last few years. Just within the entrance, and supporting the wall above, is an old sepulchral cross-slab reused for this purpose.

Close by the staircase-door, to the right, is a small circle, $6\frac{1}{2}$ in. in diameter, sunk 3 in. deep in a stone, with the broken end of a piece of metal in its centre. Its purpose is not evident, unless the metal is the remains of a torch-extinguisher. It may belong to the period when the buildings were occupied as a farmhouse.

The slype has a groined ceiling, in two compartments, of the same general design as that of the chapter-house; the central ribs, however, spring from carved heads. Under the eastern arch to the slype has been inserted a thirteenth century arch taken from some other position, and rebuilt. It is shown in this position in Buck's view taken in 1742. The rebuilding has been performed in a most clumsy manner, neither the jamb, arch, nor cap-mouldings fitting each other correctly.

The south wall of the slype, in all probability, is the old thirteenth century wall with a fourteenth century ashlar stone facing on its northern side. The inner, or southern face, is rubble, and corresponds with the faces of the other walls of the small chamber south of the slype.

On the exterior of the south wall of this room is a broad, splayed plinth, 10 in. deep, with a 6 in. projection. The wall is terminated at its east and west ends with angle-buttresses set diagonally. The plinth has been carried round these buttresses, and they have been finished off above with a single weathering. The upper portion of the east wall is composed of ashlar-

faced stones, the lower portion and the other walls with rubble-stones. The ashlar work belongs to the fourteenth century, and has been built at the same time as the chapter-house; the lower portions of the walls must, therefore, be earlier. The diagonal buttresses are fourteenth century work, and seem, at least below the plinth, to have been inserted in older work.

In the south wall is a narrow, lancet-shaped window with a double order of wave-mouldings, belonging to the fourteenth century work. It is probably an insertion. Higher up in the same wall, immediately below the present eaves, are indications of the sills of three similar windows. One only is visible on the external face, though all can be traced on the internal. There is also a similar window, but with trefoiled head, at the same level in the east wall. The mouldings of this window, together with the one visible below the eaves in the south wall, are similar in section to those of the lower window in the same wall.

The lower story of this building had a wooden ceiling, whereas the other existing ground-floor apartments of the conventual buildings had stone vaulted ones. Its first floor must have been 2 or 3 ft. below the level of "the dorter", or dormitory floor, as shown by the level of the sills of its upper windows. A deep drain is carried through this building, against its northern wall. It seems probable that the "dormitorii necessaria", or "rear dorter", was situated here. It seems to me that the main entrance to the dormitory would have been at this end. It scarcely seems credible that the only approach to the first floor, with the exception of that from the south transept, was by means of the small staircase in the wall, entered through the small doorway close by the chapter-house entrance; and I am inclined to believe that the main staircase was situated somewhere near this end.

The existing eaves of the roof of the southern building being practically level with the old sills of the southern windows, show that the fourteenth century

roof must have been considerably higher than the present one.

The dormitory is entered, at its southern end, from the building just described, through a doorway in the centre of the south wall. The door opened inwards, towards the dormitory, which would rather support the view of its having been a main entrance; and not, as has been generally suggested, opening from the dormitory into a private room. If this had been the case, it would probably have been hung to open the reverse way. The outer arch is pointed, and is formed of two orders of wave-mouldings; the inner is segmental, and is constructed of two voussoirs only.

A small opening with ogee-head, and with the wave-moulding on both faces, is pierced through the wall on the east side of the doorway, about 4 ft. 5 in. above the dormitory floor-level, thus allowing of observation between the two apartments when the door was closed. Its height above the floors, taking into consideration the difference of levels between the two apartments, would rather indicate that it was designed for the advantage of observation from the dormitory than the reverse, according to the idea generally accepted.

Above this entrance are the remains of a three-light traceried window with cinquefoiled heads to the outer lights. Most of the tracery and the two mullions have been destroyed. The wave-moulding is repeated in all the sections.

The dormitory is further lighted by a row of narrow windows, $6\frac{1}{2}$ in. wide, with trefoiled heads in its east and west walls. In the east wall three only remain, and one of these now overlooks the more modern narrow room parallel to the dormitory on its eastern side. In all probability, in the portion of the wall extending to the north of this window, were other similar ones. This part of the wall has evidently been much pulled about at various times, and but few of the stones seem to be in their original positions.

All the dormitory windows are grooved for glass.

A fireplace is provided in the east wall,—a luxury which would not be found in a dormitory of the thirteenth century.

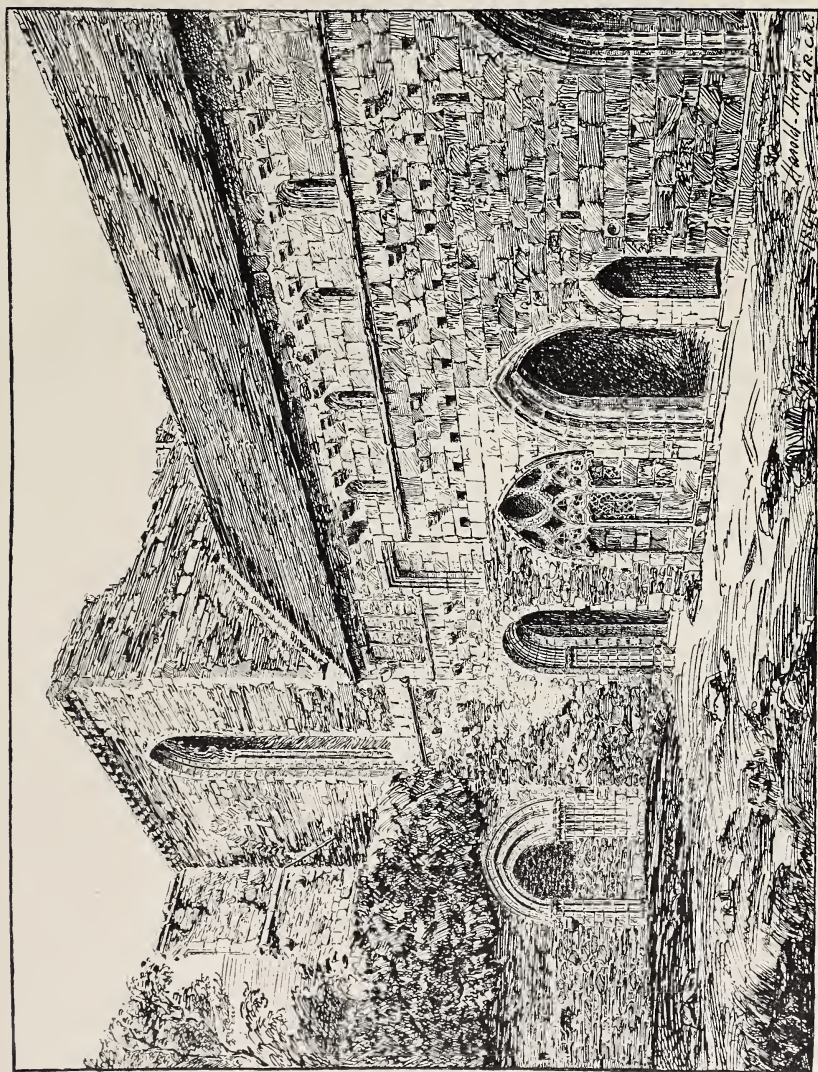
All the internal walls, with the exception of that at its north end, which is the 13th century south wall of the south transept, are faced with ashlar worked stones.

Several early sepulchral slabs have been used to fill up the haunches of the groining over the slype, and have been ruthlessly cut up to fit in their new positions.

The eaves of the existing are about 2 ft. higher than those of the original 14th century roof. The old pitch can be seen by the square-sectioned raking course in the south transept wall, which protected the roof. The foot stone of the gable at the south-east angle of the building remains, from which the pitch of the roof can likewise be ascertained. The row of corbels in the external face towards the cloister-court, and the corresponding corbels in the eastern wall, supported an oversailing course of flat stones, one or two of which remain at the south end of the east wall, and on this course would have rested the eaves of the roof.

On the cloister side is a second row of corbels at a level below the dormitory windows. These are notched on their upper surface to firmly hold the wooden upper plate of the roof over the eastern cloister-walk. A moulded string-course above them, protected the junction of the roof with the wall. Below are holes in which the ends of the cross-timbers of the roof rested. The upper and lower corbels are moulded with the wave-moulding.

In this wall, at the dormitory floor level, is a doorway now built up. Mr. Loftus Brock, in his paper before referred to, suggests that it was probably used “for hoisting the trusses of straw for the monks’ beds, and for articles which could not be brought up the day stairs”. That it was intended for hoisting seems probable, but evidently it did not exist till after the roof over the east cloister-walk had been demolished. It is an insertion in the wall, the string course below



Valle Crucis Abbey.

Sketch in Cloister Court, looking North-East.

the dormitory windows having been cut away for it, while its sill is below the level of the holes for the cross timbers of the cloister roof. The soffite of the doorway slopes slightly to a point, the other members being horizontal in the head. The section is that of two quarter round orders, and a date can hardly be assigned to it earlier than the end of the 16th century. Now the Abbey was dissolved in 1535. It would seem, then, that the buildings must have been used for other purposes almost immediately after the Dissolution. If this was the case, it seems curious that later on they should have been entirely abandoned, for in Buck's view of 1742 they are shown roofless. A four-light mullioned square-headed window, now built up, close by this doorway, constructed roughly of 14th century stones, would give one the impression of its having been inserted comparatively recently, if it were not shewn in Buck's view, proving it to have been inserted before the building fell into ruins. It would probably have been placed here at the same time as the doorway. The string-course at the level immediately below the narrow 14th century windows, forms the sill to this window. The head is above the level of the eaves corbels, shewing that at the date of its insertion the walls had been raised to their present height, and in all likelihood they form part of one work.

A doorway of 14th century detail, with horizontal head, and slightly sloping soffite under, connects the dormitory with the room over the eastern portion of the sacristy. In the south wall of this room are three narrow 13th century windows with trefoiled heads. A square modern window has been inserted in its eastern wall. A fireplace in the south wall has been inserted, which I am inclined to believe is not older than the late 16th century or early 17th. An old sepulchral slab has been re-used to form its head, it being shortened for this purpose, and a chamfer, cutting through the original inscription, run along the lower edge. In the wall on the opposite side of the

room, starts the staircase leading to the space in the roof over the south transept chapels, from which the staircase carried up in the thickness of the south wall of the presbytery commences.

The attic, above the room just described, contains a simple fireplace with the head supported on corbels, the jamb, head, and corbels being chamfered. It probably belongs to the same date as the fireplace in the room below.

The chimney is particularly picturesque. Of wrought stone, 2 ft. in diameter, circular on plan, it springs from a small stone gablet. A rich effect is obtained by scalloping the chimney cap.

In Buck's view the attic is shewn roofless. The half-timbered gable and present roof cannot be earlier than the latter half of last century, and may be even later.

In the western wall of the room over the eastern portion of the chapter-house, remains a portion of the string-course, formerly external, immediately below the windows lighting the dormitory on this side, and protecting the lean-to roof over this portion of the chapter-house. In position and section it corresponds to the string-course in the west wall of the dormitory protecting the cloister roof. In the south wall is a two-light mullioned window with square head, in which some old 14th century stones seem to have been re-used. It is clumsily put together. In the eastern wall are the remains of two windows. Buck shows three windows in this wall. I should be inclined to assign to the erection of this room a date subsequent to that of the Dissolution, either to the late 16th or early 17th centuries.

In conclusion, a few remarks should be added concerning the position of burial at Valle Crucis. In the monks' choir are several sepulchral slabs. These, I believe, have all been reset, and it is uncertain whether in each case the stones have been found in this part of the church. The Rev. H. T. Owen informs me

that he believes the two northern ones to be in their ancient positions, but their levels may have been altered when they were reset. He could not answer for the other slabs.

The paving of the chapter-house is modern. It is here we should expect to find the slabs of the earlier abbots. Possibly some of the slabs used up in the 14th century work come from this position.

Bones have been found during the recent excavations of the cloister-court.

To the east of the south transept and chapter-house are the remains of three graves, formed with slab bottoms. The upright stones round their sides are modern. Many bones have been found when digging in this part of the ground.

A sepulchral slab was discovered close to the north wall of the north aisle when excavating on the outside. Its position now is a few feet from where it was discovered. Mr. Micklethwaite tells us that "when there was a public cemetery, it extended along the north side westward from that of the monks. The Cistercians, however, were forbidden to have public cemeteries attached to their churches."

It may be well to end this description by quoting the rule regulating the burials in the churches and chapter-houses :—

"In majoribus Ecclesiis nostris non sepeliantur nisi Reges et Reginae et Episcopi. In capitulis vero Abbates, vel prædicti si maluerint. Et lapides qui positi sunt super tumulos defunctorum in claustris, terræ coæquantur, ne sint offendicula pedibus trans-euntium."

THE GOIDELS IN WALES.

BY PROFESSOR J. RHYS, LL.D.

(*Read at Carnarvon, July 20, 1894.*)

SOME of you may remember my address at Killarney three summers ago: I congratulated myself then on having such an audience as a student of Celtic antiquities and languages had probably never had before, an audience of Irishmen and Welshmen, Goidels and Brythons together. Once more I find myself face to face with an audience, at Carnarvon, of exactly the same kind; and, though late in the week, I cannot do my part in welcoming our Irish friends better than by dealing with the same subject. This calls to my mind a passage in the *Mabinogi of Pwyll*, Prince of Dyved. The king and his men happened to be dining at Narberth, and after the first course he and they went out to sit awhile on the *gorsedd* or mound of Narberth. Now that *gorsedd* had the peculiar property, that whatever prince sat on it one of two things would happen to him: he would either receive blows and wounds, or else see a wonder. Pwyll said that he feared no wounds in the middle of that company, but that he should like to see a wonder. Well, he took his seat, when in due time the wonder happened, and after endeavouring in vain to find out the meaning of it, the company returned to the court to finish the feast. They did the same thing the next evening, when Pwyll ordered his men to accompany him to the seat on the *gorsedd*; but there was one strict condition: they must be the same number as before. I do not know whether we are exactly the same number as at Killarney, but we are of the same nationalities and engaged in the discussion of the same subject. Nevertheless, I do not anticipate that our President will see

any wonders to-night, and I am perfectly certain that his person is quite safe from blows, which, in fairness to the story, we must suppose to have been reserved for usurpers. That is how I understand, for instance, the choice exercised by the *Lia Fáil*, or the so-called Stone of Destiny, said to be in the Coronation Chair at Westminster, when it screamed out its approbation as soon as the rightful king of Tara sat on it. This community of superstition between Tara and Narberth brings me nearer to what I wish to say.

On the previous occasion I called attention to the Déisi who had crossed from the south of Ireland to Dyved and settled in a country drained by the two rivers called *Cledde*. This word, *Cledde* or *Cleddyf*, which I regard as the Welsh for sword, I ventured to suppose to have been the name of the district before it became the name of its rivers; and I further venture to point out a parallel in the name which the Scots from the north of Ireland gave to their conquests in the east of the Pictland of the North, namely, *Claideam-thir*, "Sword-land", or merely *Claideom*, "Sword", which was in the Mearns or Forfarshire. Now what linguistic remains have we still extant of a Goidelic people in the *Cledde* district in Wales? Well, the first that occurs to me is the name of a remarkable mound not far from Pentyparc, between the two *Cleddes*, a neighbourhood where English is the language now in use. By those of the inhabitants who speak what is considered correct English it is called "the Rath", with the noun pronounced analogously to the name *Bath*; but the peasantry call it "the Rāth" with a very narrow *a*, like that of the English word *man* prolonged. Now this word *rath* is beyond doubt the Irish term *ráth*, applied to similar remains in Ireland and to various kinds of earthworks and other fortifications, as in Rathmor and Rath Cormac. This is by no means, however, the only *Rath* in Wales. Witness the *Liber Landavensis*, where it speaks of Lann *Rath* and Lann Cronguern "cum

tribus territoriis *Amrath*" (p. 124), now called *Amroth*, which is on the eastern side of Pembrokeshire. Outside Pembrokeshire, the parish of Roath, near Cardiff, is said to have been called in Welsh *Rhath*, a name which Lewis, in his *Topographical Dictionary*, explains by reference to ancient earthworks, "of which", as he says, "there are several in the immediate vicinity". We may take it, therefore, on the whole that this Goidelic word was pronounced *rháth* in Welsh; but there can be no question to which language it originally belonged, as we know exactly what the old Welsh form would have been, namely, *raut*, which we have in *beddrawd*, *beddrod*, "a sepulchre or tomb", literally "a grave-*ráth*", and *gaeaf-rawd*, "the winter-*ráth* or winter-abode." On the other hand, the Irish word, though still written *ráth*, is pronounced without the *th*, for *th* in Irish has everywhere been reduced to *h*, which retains its sound only under favourable circumstances; but it does not appear that the sound of *th* as a voiceless dental spirant, like English *th* in "thin", has been heard in Irish since the 9th century. So I infer that without doubt the word *ráth* was current in Demetia some time or other before the 9th century. Here I may refer to the well-known story of St. David being molested by a Pict or Scot called Boia, a pagan chieftain who had his stronghold at a place still known from him as Clegyr Voia, near St. David's. Of course the pagan was no match for the saint, and he came to a tragic end: his stronghold was taken by surprise by an enemy of his called Lisci, who slew him on the spot. I have ventured to identify this name, in this its Welsh form, with that which enters into the Goidelic patronymic Macloskey. Lisci was probably of the same race as Boia, and an inhabitant of Demetia or Dyved, for we find not only a place on the coast called Porth Lisci, but I have heard Mr. Phillimore mentioning also a place named Curlisky in Dyved, and that, I take it, must have meant Caer Lisci, or Lisci's Fort.

There is one thing, however, in the story of Boia

which demands notice before we advance any further, and that is the fact, that his daughter was called *Dunawd*, the same name, barring a difference of gender, as that of Dunawd, the abbot of Bangor Iscoed, supposed to have opposed Augustine. In fact, they are both loans from Latin, being no other names than *Donatus* and *Donata*. But the fact of a pagan Pict or Scot calling his daughter by the Latin name *Donata* implies, that he and his race had to some extent come under the influence of Roman culture. This, I need hardly say, suggests that Boia and his family were no new comers, but rather natives. The same thing would apply to the Goidel whose name was Vitalianus, as evidenced by his tombstone in Ogam, near Nevern, and another who was named Eternus (=Æternus), on a similar stone at Clydai, both in the County of Pembroke. Somewhat similar instances might be cited from Brecknock, Glamorgan, Devon, and Cornwall. In this survey North Wales is omitted, but North Wales is not without inscriptions attesting the former presence of a population whose language was Goidelic: witness not only the bi-lingual stone at Pool Park, near Ruthin, but also certain others, like the *Anatemori* inscription at Llanfaglan, near Carnarvon, and the *Maccu-Decceti* inscription at Penrhos Lligwy, in Anglesey. All this makes me think that I have gone too far in taking for granted that all our ancient monuments which are in early Goidelic, or show traces of Goidelic influence, as well as other Goidelic traces in South Britain, are to be ascribed to invaders from Ireland or their descendants. Some of the Déisi can be traced from Ireland to Dyved, but I am now inclined to think that the bulk of the Goidels of whom we find traces on this side of the Irish Sea were the settled inhabitants of the west of this Island, who had kept their own language throughout the Roman occupation and some time later, as the Ogam inscriptions of Wales and Dumnonia go to prove.¹

¹ I may say that my present notions as to the ethnology of South

It may be worth the while to study the opinion here advanced in the light of proper names, and I would select for this purpose the index to Mr. Evans' edition of the *Liber Landavensis*, the Book of Llan Dâv or Llandaff. Let us begin from the extreme western part of Dyved or Pembrokeshire, which is there called Pepitiauc, later Pebidiawg or Pebidiog. Now St. Teilo (*Book of Llan Dâv*, pp. 128-9) was one day the means of saving seven boys from being drowned in the Taff by their own father. These were the *dybrgwyr* or *aquatici viri* that gave its name to *Landyfrgwyr* or Llanddowror, in Carmarthenshire. The saint sent them to a place called *Marthru in Pepitiauc*, where they came to be known as the "Seven Saints of Mathru"; for the manuscript gives the name both as *Marthru* and *Mathru*, which is now pronounced Mathri, written Mathri and Mathry. If we may treat *Marthru* as the more correct form and leave the *u* unexplained, the word may possibly be regarded as derived from the Goidelic *martra*, "relics", which itself is derived from the Low Latin *martyria*, meaning, according to Du Cange, *martyrum ossa*, "martyrs' bones". This would have been the more conclusive had there been a tradition showing that Mathry Church was once celebrated for its relics of the saints. The story traces the Seven Saints of Mathru to a place called *Cenarth Maur*, which is probably to be identified with Cennarth near Newcastle Emlyn, in Carmarthenshire. Now *Cennarth* is presumably naught else than a semi-Brythonic form of the name *Pennarth*, with *cen* derived from a Goidelic source, represented in modern Irish by *ceann*, "a head, top, end". The adjective in *Cenarth Maur*, "Great Cennarth", suggests that there were other Cennarths in the country. One of these occurs in the *Annales*

Britain are represented approximately by the map prefixed to my *Celtic Britain*, published some twelve years ago. The northern half of that map would require more serious modifications to bring it into harmony with what I have advanced in my Rhind Lectures and elsewhere.

Cambriæ,¹ where we have under the year 1107 a *Castellum Chenarth Bechan*, and under 1110 *Castellum Chenarth Wechan*, "the Castle of little Cennarth". These are from manuscript B, dating about the year 1286, while manuscript C, dating somewhat later, has simply *Kenarth*. The manuscripts of *Brut y Tywysogion* call the same castle that of *Kengarth Vachan*² and less correctly *Kenarch Bychan*,³ which they describe as built by Gerald in 1105. It was probably situated in the county of Pembroke or of Carmarthen. We seem to have the same word in a Northwalian form in *Ceniarth*, the name of a farm near the town of Machynlleth. Not many miles north of the Dovey, however, we have *Ceniarth* represented by the wholly Welsh compound *Peniarth*, the name of the seat of Mr. Wynne, owner of the Hengwrt and Peniarth collections of manuscripts. As already surmised, the *penn* and *cenn* in these names (*Peniarth*, *Pennarth*, and *Ceniarth*, *Cennarth*) represent the Welsh and Goidelic words respectively for "end, top, head", while *iarth* or *arth* stands for an older *garth*, "an enclosure, field, yard, garden". Compare the Welsh *llu-arth*, Breton *li-orz*, Irish *lubh-ghort*, "an enclosure for vegetables, a garden". But as a result of the selection usually made by the Celts of sites to enclose and fortify, the word *garth* is now frequently to be found associated in Welsh topography with a headland or separate portion of a hill. Roughly speaking, the compound name *Peniarth* or *Ceniarth* may be explained to mean an eminence which is enclosed or fortified, or has an enclosure or fortification upon it.

The next name to be mentioned is *Mais Mail Lochou*, involving the word *mail*, which in Irish means bald, cropped, tonsured, and is in Modern Welsh *moel*, "without hair (of men), without horns (of animals)". In fact, these words are cognate with the

¹ See the Rolls Office edition, p. 34.

² See the Rolls Office edition, p. 82.

³ See Rhys and Evans' *Red Book Bruts*, p. 281.

Latin *mutilus*, "maimed, mutilated", applied to animals deprived of their horns; but *mu-t-ilu-s* has in the *t* an element wanting in the Celtic forms, just as in the Welsh *marw*, Irish *marbh*, "dead", as compared with the Latin *mortuus*, of the same origin and signification. Now the Irish *mail* enters into such names as Mail-Isa, "the tonsured servant of Jesus", *Mael-Muire*, "the tonsured servant of Mary", and *Mael-phatraic* (now *Mullpatrick*), "the tonsured man of Patrick", which is given in Latin as *Calvus Patricii*. The formula appears, however, to date from pre-Christian times, as in the case of *Mael-duin*, "the tonsured servant of Don", where Don may have been a pagan divinity. In any case this name, spelled *Maildun*, is one of the Goidelic ones in the *Liber Landavensis*: it is borne by a lay witness to a grant of land situate somewhere in the present county of Monmouth. To return to *Mais Mail Lochou*, this meant the Field or Plain of Mail Lochou, a name which is given also in Latin, to wit, as *Campus Malochu*: it was otherwise called *Matle*, "Good Place", which seems to survive in the name of *Madley*, a place in Herefordshire, where also *Mais Mail Lochou* is extant in the partially translated form of *Mawlk-field*, as I am given to understand by Mr. Phillimore. Now Mail Lochou should mean "Lochou's tonsured servant" or slave, so that one may infer that *Lochou* was a name held some time or other in veneration by Pagans or by Christians. In fact, we may probably identify with it the name *Llacheu* borne by a son of Arthur. *Llacheu* is represented as a warrior engaged in the task of slaying giants and pests, and he had certain strange habits which favour the idea that he may have originally been a pagan divinity.

A name of this kind occurs also in that of *Myllteyrn* or *Mellteyrn* and *Sarn Fyllteyrn*, "Myllteyrn's Causeway", in the Llein third of Carnarvonshire. The name is now pronounced *Mylltŷrn*, but in the *Record of Carnarvon* (pp. 38, 227) it is written *Mayltern* and *Maelteern*, which interpreted as Goidelic would mean

Servus or *Calvus Domini*, but whether *dominus* should here be taken in the religious sense or not I cannot say. More commonly, however, names of this sort seem to have been translated into Welsh by means of *gwas*, "a youth, a servant", as in the names *Gwas-dwyw*, written in the *Liber Landavensis Guasduiu*, "*Servus Dei*", *Gwas-Dewi*, "St. David's Servant", *Gwas Deinioel*, "St. Deinioel's Servant", *Gwas Sanffreid*, "St. Bride's Servant", *Gwas Mihangel*, "St. Michael's Servant", *Gwas Teilo*, "St. Teilo's Servant", *Gwas Padrig*, "St. Patrick's Servant", Anglicised Cospatrick, *Gwas Meir*, "the Virgin Mary's Servant". There may be a few more, but I regard them all as translations of Goidelic names; or else as made in imitation of Goidelic names. You will have noticed that they are not what grammarians call proper compounds, but words standing in syntactical relation to one another: such names are not unusual in Irish, but I cannot regard them as spontaneous formations in Welsh.

The next name is Mailuannon, that is probably Mail Vannon, which is mentioned in the boundary of Llantilio Pertholey in Monmouthshire. This name is also found written Moel Vannon, and is supposed to be Pen y Fâl, "the top of the Fâl", one of the heights to the north-west of Abergavenny, called more briefly in Welsh *y Fâl*, and in English "the Sugarloaf". Now *Fâl*, which is pronounced *Vâl* and may be so written, is the soft mutation of *mâl*, the correct dialectal form of what was written *mail* in the *Liber Landavensis*. Further, as we have found *mail* to be equivalent to *moel*, which as a noun in the feminine means a round-topped hill or mountain, we may render *Mail Vannon* into English as "the round-topped Hill of Bannon". For *Bannon* followed by the feminine *mail* or *moel* undergoes the soft mutation, so as to become *Fannon* or *Vannon*. This name occurs also in the *Liber Landavensis*, pp. 213, 214, in *Aper Finnaun Vanon*, or "the Outlet of the Well of Bannon", namely, into the Ewenny, a tributary of the Ogmore, in the Vale of Glamorgan. Lastly, one

of Arthur's men, in the *Black Book of Carmarthen*, is called *Kysceint mab Banon*, "K. son of Bannon", and Bannon lends itself to be identified with the Irish Bandon, the name of a river in the south of Ireland. The Irish name was *Bandan* in the genitive, and *Bandain* in the dative: it may have once been the name of a river goddess.

The explanation just given of Mail Vannon suggests the possibility of explaining Mais Mail Lochou analogously, and in that case we might render it "the field of the round-topped Hill of the Lochs or Lakes". I cannot, however, help giving the preference to the theory which makes Mais Mail Lochou into "the Field of the Servant of Lochou"; and among other things in its favour, I would mention a parallel instance from the neighbourhood of Ystrad Meurig, in North Cardiganshire, where a small farm occurs called Llwyn Malis, that is to say, "the Grove of Malis, or of the Servant of Jesus". Nothing is known of the history of the name, but negatively one may say that there is no tradition in the neighbourhood that the name was given to the place in modern times, and nobody there has any idea what it means. But even supposing that Mail Lochou is to be explained as "the Hill of Lochou", it is still in point here, as I have not quite done with *mail*; for this word is given as a Welsh gloss on the Latin *mutilum* in a manuscript of the Martianus Capella of the 9th century. One would have expected *moel*, and the form *mail*, which could only yield *mael*, *mâl* in modern Welsh, has been a difficulty. I have already suggested that the *mail* of *Mail Vannon* had the sense of our *moel*, "a round-topped hill", and the Capella gloss enables one to go further and say, that by the side of *moel*, whether used as a substantive or as an adjective, there was another form, which was *mail* in Old Welsh; but where did it come from? The only answer I can give is that it is a Goidelic survival from the time when the language was Goidelic in most of the west of Britain. Lastly, as an apt illustration of the sort of hills to

which *moel* and its congener are applied in Wales, I may point to the prevailing form of those around Malvern, the name of which is in fact no other than the English pronunciation of some such a Welsh compound as *moel-fryn*, "a round-topped hill".

Here also may be mentioned the name *Telich*,¹ in the case of a parcel of land "*qui est iuxta telich*", which appears to have been in Gower; and we have *Tir Telih*, "land of Telich", in a charter in the *Book of St. Chad*. But besides *Telih*, the *Liber Landavensis* has *Telichclouman* (p. 125), *Telich Clouuan* (p. 255), a name cut down at the present day into *Tachloian* (for an older *Techlouan*,² with the *u*, as usual here, sounded *i*), the name of a place near Llandeilo, in Carmarthenshire. In *Telich Clouman*, the word *telich* appears to be used as an appellative, and one could hardly err in connecting it with the mediæval Irish word *telach*, "a hill or rising ground". Accordingly *Telich Clouman* would seem to mean "Clouman's Knoll"; but the use in *iuxta Telich* and in *Tir Telih* indicates that the word was used as a proper name, the result probably of its meaning having been forgotten in the interval of place or time between the first occurrences of these place-names. If the foregoing be the right explanation of the word *Telich*, it can hardly be reckoned Welsh in point of origin, as we have its etymological equivalent in the word *tyle*, which now means "an ascent, an up-hill road". But the word is made up of *ty*, "a house", and *lle* (for an older *leg*), "a place", and seems literally to mean "a house-place", a place for setting up a house, tent, couch, or bed, whence the idea of elevation or ascent associated with *tyle* in South Wales, where alone it is now to be heard. The article on it in Dr. Davies' *Welsh-Latin Dictionary* is worth

¹ The place called *Talachddu*, in the neighbourhood of Talgarth, is not related, as it is *Tal Achddu*, accented on the syllable *ach*.

² *Techlouan* I should regard as derived immediately from *Tel'ch'-loufan*; and with *Techlouan* becoming *Tachlouan*, compare mediæval Welsh *echlysur*, "opportunity", and *ederyn*, "bird", becoming *ach-lýsur* and *adéryn* respectively.

quoting :—"Tyle, *Locus ubi stetit domus, locus ædificandæ domui aptus, Rudus, parietina, Anglicè Tofte*. Apoc. 15.5, *Tabernaculum redditur Tyle*. Interdum *Tylau* [rhyming with *dau* "two"]. Significat et culcitram, stratum, stratorium." This suggests the derivation of the idea of elevation from the grass-grown ruins of a building forming a hillock; but the other is the more probable sequence, and it runs parallel with the case of the word *garth* already mentioned. For observation teaches one that dry ground, and a spot more or less elevated, was the sort of site selected by the insular Celt of antiquity for his abode, and the mound or earthworks with which he encircled himself necessitated a certain amount of climbing up hill: witness the remains looking down on us from the top of almost every hill in the Principality. In any case, the idea of elevation conveyed by the word *tyle* is the leading one expressed by the mediæval Irish *telach* or *tulach*, "a hill or height". Similarly the Scotch Gaelic *tulach* or *tulaich* means "a knoll or a little green eminence", and other forms figure in the same sense in Lowland Scotch topography, as, for example, in *Tillicoultry* (formerly *Tuligcultrin*) near Stirling, and *Kirkintilloch* (in one of the manuscripts of Nennius *Cairpentaloch*), at the end of the Roman wall near Glasgow. The difference of vowel between the Irish forms *telach* and *tulach* arises from a similar difference in the forms of the word for house:—Irish *teach*, Scotch Gaelic *taigh*, and Manx *thie*, pronounced *thai*; these forms seem to postulate two stems, *teg* and *tog*; compare the Latin *tego*, "I protect", and *toga*, an article of Roman dress of that name, and see my *Outlines of the Phonology of Manx Gaelic* (p. 63). More interest, however, attaches here to the declension of the compound word: in mediæval Irish, *telach* was a feminine, making *telaig* in the dative, while *telchai* has been found as a gloss on the Latin word *colle*, and, according to Dr. Stokes in his *Celtic Declension* (p. 21), it argues a nominative *telaig*, which we seem to have

in the Scotch optional form *tulaich*. Now a Goidelic *telaig* or *telaich* would be the form to account exactly for the vowels of the Welsh *telych*; and that is not all, for, being feminine, it enables one to say that the Telich Clouman of the *Liber Landavensis* has to be corrected into Telich Chlouman, so that the phonetic reduction to *Tachloian* becomes more intelligible. The mutation, however, of *Clouman* into *Chlouman* cannot have been Welsh: it must have taken place in Goidelic while it was still spoken on this side of St. George's Channel.

One more instance, and that is *Loughor*, which is in Welsh *Castell Llychwr*, sometimes made into *Cas Llwchwr*, literally "the Castle of Loughor", so called from the river Llychwr, which separates the present counties of Carmarthen and Glamorgan. In the *Liber Landavensis* (pp. 140-1) this stream is called *Lythur* and *Luchur*, which are now written *Llychwr* and *Llwchwr* respectively. The older form is represented by *Lythur* and *Llychwr*; but in Roman times the name appears to have been written in Latin *Leucarum*. The best manuscripts of the Itinerary of Antonine give the form *Leucaro* to the oblique case which occurs of the word. No rules, however, of Brythonic phonology would enable one to deduce *Llychwr* from *Leucar*, whereas in Goidelic mouths the *c* would regularly become *ch*; and the history of the name is rendered intelligible in other respects by the supposition, that it has come into Welsh from a Goidelic source. Lastly, it is not irrelevant to mention, that there is at Loughor a brief Ogam inscription—unfortunately not wholly legible—on a stone which is surmised to have formed a Roman altar.

So far I have called your attention chiefly to place-names in the *Liber Landavensis*: I would now turn it to names of men in the same manuscript, and begin with those involving the Celtic equivalent of the English word hound, Greek *κύων*, genitive *κυνός*. The Irish is *cū*, genitive *con*, while the Welsh *ci*, "dog",

has to do duty for the singular without any distinction of grammatical case. Such names as the following would accordingly seem to have a very Goidelic appearance: Bleid-cu, p. 155; Brit-con, pp. 74, 172; Brit-cun, p. 201; El-cu, pp. 155, 188, 223, 249, 265; El-con, pp. 160, 169, 175; El-cun, p. 176; Gunn-cu, p. 276; Guin-con, p. 183; Guid-con, p. 164; Guod-con, pp. 73, 358; Guod-cun, p. 219; Guorc-cu, p. 204; Gur-cu, p. 190; Gur-con, pp. 140, 164; Guorcon, 178; Ten-cu, pp. 176, 178. No grammatical distinction between the forms in *cu* and *con* is observed, and one is left to infer that *El-cu* and *El-con*, for instance, constituted distinct names so far as the scribe of the *Liber Landavensis* was concerned. What is more to the point still is, that *con* and *cun* may be genuinely Welsh survivals and not necessarily Goidelic. The same remark applies to the vowel *u*, as in *El-cu* and *Ten-cu* as contrasted with *El-ci*, p. 240, and *Ten-ci*, p. 201; for *ū* was the more original vowel, and the period of its modification into *ī* in Welsh cannot, on account of the lack of data, be limited with sufficient precision to prove that *El-cu* and *Ten-cu* were exclusively Goidelic forms at the time when these names were so written.

The forms with *cu* or *con* in the second place are proper compounds, and may, so far as that is concerned, be both Goidelic and Brythonic. There is, however, another group, which consists of compounds which are no compounds in the grammatical sense: they are those in which *cu* or *con* takes the first place, and I do not believe any of them to be Welsh, unless some of the instances are names formed in imitation of Goidelic originals: to my thinking the formula is not spontaneously Brythonic at all. Take the following instances:—

Co-breidan, p. 202; *Co-breiden*, p. 205; *Co-breigen*, p. 204, *Ci-breithan*, p. 207; *Con-breidian*, p. 212: these forms of the name, including the Brythonicized one of *Cibreithan*, sounded probably *Ky-breīšan*, seem to be given to one and the same man, an ecclesiastic;

but *Co-breidian* occurs, p. 198, as the name of a lay witness. The confusion between *d(h)* and *g(h)* in *Cobreiden* and *Cobreigen* is Goidelic, not Welsh.

Con-bresel, pp. 201, 211, a lay witness to a grant of land at Lanwarn, in Herefordshire, and the same or another witness to a grant of Villa Gueruduc, not identified, while the Brythonicized form *Cen-bresel*, p. 231, is borne by a lay witness to the grant of Villa Branuc, also not identified; and *Einbresel*, p. 212, is probably to be corrected into *Cin-bresel*; the witness was a layman and had to do with Merthyr Mawr or some neighbouring place in the south of Glamorgan. I do not happen to know the name Bresel in Welsh, but in Irish, Bressal (later *Breasal*) was a name of common occurrence, making in the genitive *Bressail* (*Breasail*), and it is the genitive that we have in the Bresel (=Bresail) of the *Con-bresel* in the *Liber Landavensis*. The existence of a name like Cū-bressail, "Bresal's Hound", would imply that there was some great personage called Bressal, and Irish legend signals one Bressal as a great magician who figures with the fairy chiefs, the Mac Og and Mider of Bri-Leith, in the story of the Courtship of Etain¹ in the Book of the Dun Cow. There was also a Bressal Brecc from whom the men of Ossory are represented descending, that is to say, probably the ruling clans of Ossory.² I should add that there were also peoples called descendants of Bressal, namely, certain Ui-Bressail or Clanbrazil, in the county of Armagh, and certain Ui-Bressail Beiri of unidentified position.³ The former were so called from a Bressal descended from one of the Three Collas who conquered that district as a part of Oriel.

Cu-chein filius Gloiu, pp. 168, 169, is the name of the lay owner and donor of a place called Villa Hirpant,

¹ Windisch's *Irish Texts*, pp. 127, 132.

² *Martyrology of Donegal*, pp. 286-7.

³ See *The Book of Rights*, pp. 147-8, and *The Four Masters*, A.D. 525, 771.

and Cuchein is also the name of a lay witness (p. 235) to a grant of land called Villa Cyviu at or near Bishton in Monmouthshire.

Con-colen, p. 168, in *Conurit filius Concolen*, the name of a lay witness to the grant of Llanfihangel Tal y Llyn, in the county of Brecknock. The corresponding nominative occurs in the Elegy of Corroi,¹ in the *Book of Taliessin*, as *Co-cholyn*; and in the Record of Carnarvon we have a holding of *Cocholyn* in the parish of Llanenddwyn, in Ardudwy. In Irish legend the name is one of the best known as *Cū-Chulainn*, genitive *Con-Culainn*, and there is an Irish legend extant to explain the name as meaning "the Hound of Culann the Smith". The genitive of *Culann* is *Culainn*, and we have it exactly represented in the *Con-Colen* of the *Liber Landavensis*. It is worth mentioning that not only Cuchulainn's name but also that of his father occurs on Welsh ground, namely as Sualda, in some pedigrees in the Jesus College MS. 20, published by Mr. Phillimore in the *Cymmrodor*, viii, 89. The Irish forms were Sualdaim, genitive Sualdaim and Soalte, whence it would seem that the word was an adjective, and that the form in *m* represents the superlative degree. At any rate the form Sualda comes near enough to the shorter Irish form, and we seem to have the Welsh equivalent in Houelt,² on one of the Llantwit stones. *Conurit*, in the designation *Conurit filius Concolen*, already cited, may possibly be read as *Con-urit*, with a nominative *Courit*, which would be the exact antecedent of the Welsh name *Cywryd*: see the *Myvyrian Archæology*, ii, 16, 73 (*Triads*, i, 73; iii, 107), and the *Iolo MSS.*, p. 198. Similarly, perhaps, *Bledcuurit*, pp. 222, 230, is to be divided *Bledcu-Vrit*,³

¹ See Skene's *Four Ancient Books of Wales*, ii, 198.

² Hübner's *Inscr. Ch. Brit.*, No. 63.

³ Possibly the name of the "*famosissimus ille vir*", *Bledcuirit* (p. 219), should be read *Bledciurit*, as in the *Book of St. Chad* (p. xlvi); that is to say, *Bledci-urit*, with a Welsh form, *Bledci*, for an earlier *Bledcu*, now *bleiddgi*, "a wolf-dog", i.e., a he-wolf.

“Vrit’s Wolf-dog”, which appears later as *Blegywryt* and *Blegywryd*. Compare Ogmic Irish *Ape-vritt-i* and its parallel, *Api-logdo*.

Cu-guaret, p. 178, the name of a lay witness to a grant of land at Welsh Bicknor, in the Counties of Monmouth and Hereford; *Ci-uaret*, p. 184, that of a lay witness to a grant of land in Kenmeis, in Monmouthshire, and of an ecclesiastic in the south of Glamorgan, p. 212; also of ecclesiastics, as *Con-guoret*, p. 170; *Can-guaret*, p. 186; *Con-guaret*, pp. 170, 189; *Cun-uaret*, p. 150. Here *guaret* may be the Welsh word now pronounced *gwared*, “riddance, deliverance”; but it is more likely that we have in it some proper name like *Forat*, which occurs, for instance, in the *Tripartite Life of St. Patrick*, pp. 210, 351.

Con-horget, p. 199, the name of a lay witness to a grant at Llan Degveth, in Monmouthshire. The corresponding nominative should be *Cū-horget*, which in fact occurs as *Cohorget* twice in the *Book of St. Chad*, as the name of a lay witness (*Liber Landavensis*, p. xlv); and we have it also in the Stanzas of the Graves in the *Black Book of Carmarthen* in *Ryt Gynan Gyhoret*, fol. 35^a, “the Ford of Kynan Gyhoret”, and in the *Red Book Triads* in *Kyhoret eil Kynan*, “K. son of Kynan” (*Red Book Mabinogion*, p. 306). Here the Triads seem to have cut the difficulty of construing *Gynan Gyhoret*, where I conjecture that *Gyhoret* has to be taken in apposition to *Gynan* as a sort of surname. In the name *Con-horget* the *h* is called into existence by the stress accent *Con-hórget*, and *Orget* is doubtless to be identified with the *Orgeto* of such a Gaulish name as *Orgeto-rix*, and it meant one who cuts, a Cæsar, a slayer or warrior; but I have nowhere met with *Orget* as a name by itself. *Kynan Gyhoret* might be rendered approximately into Latin as *Caniculus Orgeti Canis*.

Conet, p. 180, the name of a lay witness to a grant of land in Upper Gwent, in Monmouthshire, is probably to be divided into *Co-net*, meaning Net’s Hound.

Elsewhere it occurs in the genitive case in an inscription reading *Conu Nett maqui Conu Ri* “(the Grave) of Cū-Net, son of Cū-Ri”, on the table-stone of a cromlech in Kerry. Another name of the same sort was Mog-Néit, which figures largely in Irish legend, and means Net’s Slave, and in the form *Moneit* it appears in the history of the Picts of Scotland: it occurs in the *Annals of Ulster*, where they speak, under the year 729, of the war between Nechtan and Aengus. The *Net*, *Nett*, or *Néit*, forming the basis of these two proper names, was the name of a god of war of the ancient Goidels: see my Rhind Lectures on *The Early Ethnology of the British Isles*, pp. 25, 31.

Con-scuit, pp. 199, 200, in *Heinif filius Conscuit*, the name of a lay witness to two grants of land in Monmouthshire, and we have *Castell Conscuit*, p. 235, or Cu-Scuit’s Castle, supposed to be now Caldicot Castle, in Monmouthshire; and, lastly, a Tonou Cinscuit or Cu-Scuit’s Hollow, p. 204, occurs in the boundary of a parcel of land on the banks of the Lay or Ely, in the neighbourhood of Cardiff. As to *Con-scuit*, the nominative should have been in Welsh *Co-scuit*, where *Scuit* is the regular genitive of *Scot*, for an earlier form *Scotti*, so that the whole name meant the Scot’s Hound or *Canis Scotti*. I am not aware that the name survives in Welsh literature unless it be the original of what is written in the *Black Book* (47^b) as *Kysceint mab Banon*, “K. son of Bannon”: remarks have already been made on *Bannon*, and we should have only to emendate *Kysceint* into *Kyscuit*.¹ *Con-scuit* should have a nominative Cū-scuit, making in Welsh *Coscuit*, and it literally means the “Scot’s Hound”; but what is one thereby to understand? It is evident that in names

¹ In my preface to Dent’s *Malory’s Morte Darthur* (pp. xxvi, xxix) I have suggested that *Kysceint* may have been a miscopying of *Kysteint*=*Constantius*; but as *Cysteint*, *Kysteint*, was a better known name, it is more probable that the original was a name less likely to be known to the scribe. Add to this what has already been said about *Bannon*, which makes rather for a Goidelic origin.

of the kind, *cū*, or hound, is taken metaphorically, signifying a champion or warrior, while in *Scot* we seem to have an eponymous ancestor of the race: in other words, the whole race of the Scots or Goidels concentrated under that single name. But there is one question still to ask: was the Hound of the Scot a hound to worry the Scot or to protect him? This can best be answered by citing a few Irish names of this class: thus *Cúchulainn* is explained to mean Culann's Hound, because Cuchulainn undertook to do for Culann what his watch-hound used to do by way of protecting his property, for Cuchulainn had killed the dog. *Cú-charatt* must have meant the Hound of the Friend or Friends, obviously in the sense of one to protect them. *Cú-Chonnacht*, "the Hound of Connaught", was the chief of a people in the county of Galway and belonged to Connaught. Similarly, *Cú-Uladh*, "the Hound of the Ultonians", was lord of a district in the county of Antrim, and belonged doubtless to the Ultonians. Lastly, *Cú-Gaileang*, "the Hound of the Gaileanga", was the heir to the kingship of the people called the Gaileanga. The inference I draw, then, is that *Cú-Scuit*, or *Canis Scotti*, meant a champion of the Scots, and that some of the inhabitants of South Wales and Monmouthshire called themselves at one time *Scuit* or *Scotti*. This is, moreover, an answer to the question hitherto unanswered, where Latin authors first got the name *Scotti* for the men who crossed from Ireland to join the Picts in their attacks on the Roman province in Britain. Later, the name *Scotti* would seem to have given way in both Islands to *Goideli*, in Irish *Goidil*, and in Welsh *Gwyddyl*, while *Scotti* remained to be treated as the Latin equivalent of *Goidil*. All this merely means that a tribe whose particular name was *Scotti* had probably ceased to give its name to the whole race, and that it was now the turn of another tribe, called the *Goidil*, to overshadow the rest.

Here may also be mentioned the name *Kin-dilic*, though it does not occur in the *Liber Landavensis*.

The oldest instance known to me is to be found in the Stanzas of the Graves, where we read of the grave of Kindilic, son of Corknud¹; but the poet calls him an *alltud* or foreigner, which rules him out of the present enquiry. The name, however, is not confined in Welsh literature to this exile, as one of Arthur's men is called Kyndelic Kyuarwyd,² that is to say, Kyndelic the story-teller, historian, or professional man generally, who is described as no less acquainted with other countries, which he had never seen, than with his own. The name occurs also more than once in the Iolo MSS. as borne by one other man or more.³ In Irish, the name is *Cú-duiligh*, genitive *Con-duiligh*, or *Con-doiligh*,⁴ and the second portion appears as a separate personal name: thus the genitive *D^oliccⁱ* occurs on one of the stones at Rathcormac, in the county of Cork, while a stone from Tinnahilly, near Kilorglin, in Kerry, offers another genitive, *Duligenn*, possibly of the same name. From *Kindilic* one cannot very well sever *Gur-dilic*, the name of a lay witness to a transaction in land in Gower, described in the *Liber Landavensis*, p. 144. Interpreted after the analogy of the foregoing names, *Gur-dilic* should mean Dilic's Man, with the signification probably of Dilic's Champion. The Irish equivalent should be *Fer-duiligh*, but I have not met with it.

There is another class of Goidelic names which are unknown as Welsh formations: I mean those with the particle *mo* or *m'* prefixed to them, and supposed to mean "my", such as *Mogobnait* from the simpler name *Gobnait*, so that *Mo-gobnait* is to be interpreted as *My Gobnait*, with the pronoun intended to mark respect or express endearment. More frequently the original name dropped its termination and had *ōc*, *ōg*, appended to it instead. Thus from *Ernin* we have *Mernóg*=

¹ See Evans' *Facsimile of the Black Book*, 34^a, and Skene's *Four Ancient Books of Wales*, ii, 32.

² Red Book *Mabinogion*, pp. 110, 114.

³ Iolo MSS., pp. 109, 314.

⁴ *Martyrology of Donegal*, May 16.

M'Ern-ōc.¹ Such names are particularly frequent in the case of Irish saints; but it would be an error to suppose the formula to be of Christian origin, as may be shewn in an instance which occurs in the *Liber Landavensis*, namely, *Miluc* in *Trev Miluc*, pp. 32, 43, and *Villa Miluc*, p. 271, both meaning the same place, somewhere probably in South Glamorgan. In Irish the name was *Miliuc*, borne by the pagan owner of St. Patrick, when he was a slave in the north of Ireland: but in the *Liber Landavensis* we have the simpler name borne by Iliuc, pp. 74, 75, who, with another owner called Britcon, conveys, pp. 74, 75, 172, to the Bishop of Llandaff a parcel of land called Lann Mocha, supposed to be St. Maughans, in the county of Monmouth. Similarly, we have *Aches* and *Maches* in the *Liber Landavensis*, pp. 32, 44, 277, and pp. 211, 322, 329. Now besides *mo*, "my", there was also *to* or *do* prefixed in the same way and apparently with the same object of shewing respect or esteem. It is supposed by some to be the Celtic pronoun meaning "thy", Irish *do*, Welsh *dy*; but it would, perhaps, be more correct to regard it as an obscure particle liable to be confounded with the pronoun for "thy". It occurs freely, however, in the names of saints and of the churches named after them all over Wales. Take, for example, those of *Tydecho*, *Tyssilio*, *Tyfrydog*, *Tyfaelog* as in *Llan Dyfaelog*, *Tygai* or *Tegai*, as in *Llan Degai*, near Bangor, pronounced *Llan Dygái*, not *Llan Dégai*, as strangers are apt to assume; for these prefixes were proclitics. The *Liber Landavensis* contains others of the same class scattered over the counties of Glamorgan, Monmouth, and Hereford, such as *Lann Tidiuc*, *Lann Tilull*, *Lann Timoi*, *Lann Tissoi*, and others to be found in the index to the volume. All these were in the diocese of Llandaff, St. Teilo's bishopric, and it is remarkable that the Saint's own name is an instance in point. The prevalent spelling in the *Liber Landavensis* is *Teliaus* or *Teliauus*,

¹ *Mart. of Donegal*, Aug. 18.

in Welsh *Telïau* ; but *Teilïau* also occurs, p. 125 ; while the simple name was *Eliau* or *Eilïau*, borne by several persons, as in *Trev Eilïau*, p. 255, “the Vill of Eilio”, in Senghenydd, in Glamorganshire, and a *Villa Eliau*, p. 227, called after its owner, but unidentified as to its position. The name is also extant in this neighbourhood of Snowdon, where we have a mountain called both Moel Eilian and Moel Eilio, “Eilio’s Mountain”.

The next group to be mentioned involves the equivalence of Welsh initial *chw* or *gw*, with Goidelic initial *f*. Thus a name like Finion in Riu Finion, “Finion’s Steep”, in the *Liber Landavensis*, pp. 69, 160, in the boundary of Lann Menechi, somewhere in the neighbourhood of Llandaff, might, if purely Welsh, be expected to have had the form Guinion given it. Similarly *Febrie*, in *Ecclesia Sanctorum Iarmen et Febrie*, p. 219, supposed to be St. Arvan’s, in Monmouthshire, is probably but the Goidelic form of a name occurring in the *Book of St. Chad* as *Guhebric*, p. xlvii, and in the *Liber Landavensis* as *Guebric*, and *Huefric*, in *Cincenn filius Guebric*, p. 257, and *Cincenn filius Huefric*, p. 258. The man so called was one of the lay witnesses to the grant comprising *Trev Eilïau* already mentioned, and another of land somewhere between Castell Coch and Castell Morgraig, in Glamorgan, p. 382. The spellings *guh* and *hu* mean that in Welsh the sound ranged between *ghu* and *χu*, the former of which in modern Welsh has become *gu*, written *gw*, and the latter remains *χu*, written *chw*. Some words have an option between the two : for instance, *gwysigen* and *chwysigen*, “a bladder”, formed from the Latin *vesica* borrowed. Irish has the single equivalent *f*, as in *Febrie*, a name derived probably from the same origin as the Welsh *gwefr*, “amber”, now “electricity”. Compare the Gaulish name *Vebro-maros*, which would seem to have meant one who was distinguished by the amber adorning his person. We have probably also a Goidelic word in *Aper Ferrus*, “the outlet of the river Fferws”, in a short charter in the *Book of St. Chad*,

p. xlvii. This *Ferrus* is a name still known in Cwm Fferws, in the parish of Llandybïe, in Carmarthenshire. I am told also that there is a ruined cottage called Pen Fferws, in the village of Cwm Du, in the parish of Tal y Llychau (called in English Talley), in the same county, and that it stands near a nameless brook which runs from a farm called Ffos Las. Now *Ferrus* or *Fferws*, as the name of a stream, may be equated with the Irish *Fergus*, as the name of more than one river in county Clare. In the first instance it was a personal name, and its Welsh equivalent meets us in *Gurgust*, which has been successively cut down to *Gwrwst* and *Grwst*, whence the second syllable of the name of Llanr*wst* in the Vale of Conwy.

The length of my remarks has already exceeded my intention, otherwise I should like to give a list of Welsh words which appear to me to be derived from Goidelic sources.

PLAS MAWR.

BY ARTHUR BAKER, ESQ., R.C.A.

PLAS MAWR was built at the latter end of the 16th century as a family mansion, as a house not merely to live in, but to tell on its walls the family history, where the hopes of to-day mingle with the memories of the past, and fancy recalls the forms of those who made or marred the fortunes of the family.

So well does Plas Mawr deserve this title, that the magic letters R. W. and D. G., with all the strange devices on the walls, conjure up the spirits of Robert Wynne and Dorothy Gryffyth, his wife, to tell the proud story of their life and lineage, and to gather their relatives and friends to welcome such honoured guests as the Cambrian Archæological Association and the Irish Society of Antiquaries.

In imagination we may see our host, Robert Wynne, a man about 60 years of age. His proud and soldierly bearing is somewhat marred by lameness from a wound received when serving under King Henry VIII, and his commander, Sir John Hobbie, at the battle of Bullen; by his side is Dame Dorothy, daughter of Sir William Griffith, Knight of Penrhyn, Chamberlain of North Wales, and widow of William Williams, of Cochwillan. Around him stand: his brother, Morrys Wynne, of Gwydir, with his son John, who as Sir John Wynne wrote that very interesting and entertaining book, *The History of Gwydir*. His brother, Gryffith Wynne, of Berthddu, whose descendants became by marriage possessors of Bodyscallon, Bodidris, Corsegdol, and also this house, which passed by the marriage of Margaret, heiress of Dr. Hugh Wynne, with Colonel Sir Roger Mostyn into the Mostyn family. His sister Margaret, with her husband,

William, the fourth son of Sir William Griffith, of Penrhyn, whose monument is to be seen at Llanbeblig Church. His cousin, Morris Kyffin, from Maenan Hall, Llanrwst, is a poet, and is writing his poem to Queen Elizabeth, entitled "The Blessedness of Britayne", possibly in anticipation of a visit from Her Majesty to Conway—a visit which was never accomplished, as the progress of the Queen to Wales was stayed by her encountering the plague at Shrewsbury.

There may possibly be in the background a neer-dowell cousin, Ellis Wynne, whose grandson became landlord of the "Black Boy", at Carnarvon. I am sure if he is present it is not known to our host, whose pride of birth is being reflected in his nephew, Sir John Wynne, of Gwydir, who wrote in his history: "If you ask the question why the successors of Howel ap David sped better than the posterity of the other two brothers, I can yield no other reasons but God's mercy and goodness towards the one more than the other, as God said in the Book of Moses: 'I will have mercy on whom I will have mercy', for they lived in the same commonwealth and under the same storm of oppression, for as if God had not left us a seed we had become like Sodom or compared to Gomorrhah. Nevertheless, by the goodness of God we are and continue in the reputation of gentlemen from time to time sithence unto this day."

By the side of Dorothy Wynne stands her father, Sir William Gryffith, and her two sons by her first husband, William Williams, of Cochwillan. Cochwillan was the original family seat of the Griffiths before they acquired Penrhyn by the marriage of Gryffydd, the great grandson of Ednyfed Vychan, with Eva, the great great granddaughter of Iarddur, of Penrhyn. All that now remains of the mansion of Cochwillan is the hall built in the 15th cent. (see drawing by Mr. H. Hughes, which will be given, with other illustrations, in the second part of this paper); William, the elder son, living at Cochwillan, and Edmund, the younger,

dwelling in the house erected in Conway at the same time as Plas Mawr, standing to the north of it. This Edmund became the father of the celebrated Archbishop Williams, who was first Dean of Salisbury, then Dean of Westminster, Bishop of Lincoln, Keeper of the Great Seal, and lastly Archbishop of York. He was a stout Royalist, and put Conway into a state of defence.

Near to Dorothy Wynne stands her uncle by marriage, Thomas Mostyn, who was possessed of Mostyn, Pengwern, Tref Castel, Tref Gwchclaeth, Tref Nant Bychan, and Gloddaeth, whose son and his descendant became possessed by marriage of Bodyscallon, Bodidris, Corsygedol, Berthddu, and Plas Mawr, etc. With him is his brother, Piers Mostyn, of Talacre.

There is also another young relative of Dorothy Wynne, her nephew, the notorious Piers Gryffith, who, after serving with Sir Francis Drake against the Spaniards, turned sea-rover and attacked the Spanish merchant ships; but this brought upon him such fines and imprisonment that he had to sell his estates to the Earl of Pembroke and Sir Evan Lloyd, of Bodidris; these were afterwards bought back into the family by Archbishop Williams. He, however, ended his life respectably, and was buried in Westminster Abbey.

Among Robert Wynne's friends in Conway are descendants of the knights who first garrisoned Conway Castle. There is the Rev. John Brickdall, the Vicar, and William and Huw Hollant. Huw Hollant was the largest owner of property in Conway. There is Hugh Robinson, whose brother, Nicholas Robinson, the Bishop of Bangor, is engaged at the request of Morrys Wynne, of Gwydir, in writing the history of Gryffydd ap Cynan, the last King of Wales.

From Beaumaris comes that celebrated man, Sir Richard Bulkeley, known in his day as a "goodly person", a learned man, in favour with Queen Elizabeth, and the opponent of the Earl of Leicester when he endeavoured to oppress the people of Anglesea and Carnarvonshire.

We must now turn to Robert Wynne for some account of the building of his house; but on this point, I am sorry to say, he is not very communicative, and leaves us to draw our own inferences and conclusions from what we see. The house as we now see it consists of a porter's lodge facing the street, and a little north of it a flight of steps leading to the house, which is on a higher level. The general form of the house is that which was prevalent in the times of Henry VIII and Queen Elizabeth, having a front with a wing at each end. This form I believe to have been often the result of a gradual development in house planning. There are examples existing of Edwardian houses having the hall and private apartments in one building, and the kitchen separate, a little distance from and parallel with it, as at the East Orchard Manor House, Glamorganshire, of which I will give a plan in the second part of this paper. The Restoration house, Rochester, is another instance of two separate buildings parallel to each other, afterwards joined together. My conjecture is that Plas Mawr is an instance of a development of this kind, and that when Robert Wynne married the widow of William Williams, of Cochwillan, and became possessed of this property, he found a house upon it, and that he commenced altering it by rebuilding and enlarging the kitchen wing. You will notice that the north wing is of an earlier and more Gothic character than the rest of the house, and that the building now in ruins on the west side of the inner ground is also of this date. The north wing, as incorporated in the present house, contained a bakery, with a bolting room, *i.e.*, a room for sifting flour; adjoining it is a parlour, and above is a suite of rooms consisting of two rooms, with a small room between them called a lodging. The next alteration was the building of the porter's lodge and the new end wall of the north wing with its projecting end and side windows with pediments, on one of which is the date 1576. In the following year the front room on the ground floor and the rooms on the

first floor were decorated with plaster ornaments on the ceilings and walls, the date 1577 being in two of the front rooms. A year or two later there came the great work of rebuilding the south wing and connecting it with the north wing. I believe that the south walls of the passage from the east front to the inner court are not part of the original plan, and that the east wing contained the large kitchen with the large fireplace at one end and a room opening from it. In the south wing was the grand dining hall with the buttery at one end, with a staircase communicating with the cellars below. This is an unusual arrangement, the hall being usually in the centre of the building, with the kitchen and offices on one side and the family apartments on the other; but in this case it was necessary that the hall should be easily accessible from the street and porter's lodge, and that the kitchen should not be separated from the other offices in the north wing.

In order to bring all the rooms on the first floor into communication with the ground floor, staircases were placed in the internal angle of the inner court. The withdrawing room occupied the east wing, with a suite of apartments on each side. This work was completed in 1580, the date being on the fireplace in the hall and on the ceiling in the withdrawing room.

The roof over the attic above the withdrawing room is arched and ornamented with a quatrefoil, and circles above the collar beam, shewing that it was intended to be seen. It seems to show that it was originally intended to have an open roof to the withdrawing room, and that the idea of a flat ceiling was an afterthought. The variety in the design of the windows is worthy of notice, and especially the peculiar construction of the windows in the east and south wings. They have openings arched over to support the wall above, and faced with a mullioned window projecting 2 inches beyond the face of the wall, the head of the window being protected, and the weight of the

wall thrown on the mullions, by a keyed lintel, the key-stones being over the mullions. This ingenious construction looks more like the work of a carpenter than a mason.

I should call your attention to some features of special interest outside the building. One is the projecting windows in the end gable of the north and south wings, and at the end of the south wall of the south wing. These must have been for the purpose of observation by day, and for a signal lantern light at night. Another is the doorway in the gable of porter's lodge, with a hole in the pediment above it for the beam and pulley, shewing that the attic was used as a store-room.

The present east porch is comparatively modern, and it took the place of a porch supported by circular columns (one of which is now preserved in the cellar). The corbels attached to the wall are still to be seen, though partly hidden in the modern wall. This porch gave the house its Elizabeth character, forming with the two projecting wings the letter E. The most striking features of the exterior are the stepped gables, and it may be noticed that although the design of the doors and windows underwent changes these remained the same.

The crowded look of the plan suggests the site was not large. As the wall on the east side of the lower court is not old, I suppose that there was in Robert Wynne's time no street on the east side, and that the garden was on this side.

We must now turn our attention to the plaster decorations of the walls and ceilings.

In adopting this style of decoration Robert Wynne was following a fashion which had been recently introduced, and which continued in vogue till late in the following century. There were circumstances which made it very natural that he should have followed the new fashion. His mind had been enlarged and prepared by foreign travel to take up new ideas, and it

gave him and his wife an excellent opportunity of displaying their loyalty and pride in their illustrious ancestry.

Let us hear from Robert Wynne and his wife how their family history is illustrated in their heraldic emblems.

Robert Wynne would tell us that like every Welsh gentleman he can claim a noble descent through a long line of kings, but more immediately from Owain Gwynedd, Prince of North Wales, the son of Gryffith ap Cynan, the last King of Wales, who bore "*Vert*, three eaglets displayed in fesse *or*". Then through Rhodri, Lord of Anglesea, Thomas, Carodog, Gryffydd, to David, who married Eva, d. and h. of Gryffydd Vychan, descended from Cadwaladr the second son of Gryffydd ap Cynan. This Eva bore "*Vert*, semi of broomslips, a lion rampant *or*". Their son married Eva, d. and h. of Evan ap Howel ap Meredith, who brought him great possessions in Kefnyvan and Ystymkegid, in Evionydd. She bore, as descended from Colwyn ap Tangno, "*Sable*, a chevron inter three fleur-de-lys *argent*". This Howel had two grandsons, Robert and Ievan, who took different sides in politics, Robert siding with Owain Glendwr, and his brother Ievan with Henry V, and in consequence had his houses at Kefryvan and Kesailgyfarch burnt down by Owain Glendwr.

These political differences led to such a family feud that Meredith, the grandfather of Robert Wynne, after his marriage with Alice, daughter of William Griffith ap Rohin, of Cochwillan, refused to return to the ancient house and habitation, and preferred to purchase a lease of the Castle of Dolwyddelan, situated near the Hospital of St. John of Jerusalem, at Yspytty Ievan, which being a sanctuary had become invested with thieves and robbers, and a terror to the country for twenty miles round. When called to account by his family for not living in his own home he replied, "that he should find elbow room in that vast country among

the bondmen, and that he would rather fight with outlaws and thieves than with his own blood and kindred ; for if I live in my own house in Evioneth I must either kill my own kinsmen or be killed by them". He eventually added to his possessions by purchasing the Gwydir estate from David ap Howel Coetmore, a descendant of Iorwerth ap Owain Gwynedd.

His son, John Wynne, built the mansion at Gwydir, and his grandson, Robert Wynne, built Plas Mawr.

In the ornaments on the walls, the arms which belong to Robert Wynne are the eaglets for Owain Gwynedd, and the fleur-de-lys for Collwyn ap Tangno, and the lion rampant for Eva ap Gyffydd Vychan, the Bulkeley boar in compliment to his brother's wife, Jane, the daughter of Sir Richard Bulkeley, of Beaumaris, and I think that the stork also came from the Bulkeley arms ; the owl represents the Hookes family, with whom Robert Wynne was related by marriage.

Dorothy Wynne tells us of her direct descent from Ednyfed Vychan by the Englishmen's heads ; of her descent from Iarddur, of Penrhyn, by the stags' heads ; from Madog ap Iarddur, by the stag springing forward ; of the marriage of William, of Penrhyn, with the heiress of Sir Richard Dalton, by the lion rampant ; and of his ancestor's, Sir John Dalton, marriage with the heiress of Harri, of Byspain, by the leopards' heads.

By the De Bohun swan she tells of her descent through the Troutbecks, Stanleys, and Gouskills from Humphrey de Bohun, who married the Princess Elizabeth, the daughter of Edward I.

The Royal arms and emblems are strongly in evidence. The Royal arms with their supporters, the Lion of England and the Welsh Dragon, are to be seen over the entrance door and on the fireplace in my lady's parlor ; and, separately, the lion passant gardant of England and the fleur-de-lys of France.

The rose, representing both the York and Lancaster roses, and on the chimney-piece in the hall a cluster of

three roses shews their union in the Tudor rose. There is the portcullis, a badge of the house of Tudor. The lion's face, a favourite ornament of this date, and probably the head of the dexter supporter of the royal shield caboshed.

The red dragon, the cognizance of Wales, and a supporter of the Royal arms.

The white swan, a badge of Henry IV, after his marriage with Lady Mary de Bohun.

The white hart, a device taken by Richard II from his mother, Joan, Maid of Kent. The white boar, a badge of Richard III.

I can give you no reliable information about the unicorn, but I think it has reference to the claim of Queen Elizabeth to homage from the Crown of Scotland, which is very fully set forth at the end of the beautifully illuminated pedigree of Queen Elizabeth in the King's MS. No. 396. It may also have an allusion to the arms of Robert Paris, Chamberlain of North Wales, who married Ellen, a daughter of William Griffith, of Penrhyn.

The Tudor rose within the ribbon of the Garter, on the chimney-piece in the withdrawing room, was an addition to the insignia of the order made by Henry VII.

I have been unable to ascertain the exact signification of the oak-branch and bird, but I think it may be traced to the Lathams, from whom Dorothy Griffith was indirectly descended.

The last emblem I have to mention is the bear and the ragged staff of the Earl of Leicester. This must have been very distasteful to Sir Richard Bulkeley, with whom he was at feud, Sir Richard being engaged in resisting the Earl's attempts to oppress the Anglesea people. These ornaments are most beautifully modelled. For a discovery of their beauty we are indebted to Mr. Furness, who has picked off the coats of whitewash.

The arrangement of the initials of Robert Wynne and his wife are very ingenious. In my lady's parlor D. G.

for Dorothy Griffith and D. W. for Dorothy Wynne are in adjacent panels. The D. being a reversed G. makes this a very symmetrical arrangement. This form of D. may be seen on an inscription over the fireplace at Bodyscallon. The arrangement is repeated in another form in the room over the parlour. R. G. may either stand for the husband Robert and the wife Gryffith, or for Robert Gwynne, and the opposite D. G. for Dorothy Gryffith or Dorothy Gwynne.

We must now take leave of our host and hostess, and come back to the 19th century with a feeling of thankfulness that this most interesting monument is still preserved in the worthy hands of its present owner, Lord Mostyn, and in the careful keeping of his tenants, Mr. Clarence Waite, the President, and the members of the Royal Cambrian Academy of Arts.

(To be continued.)

CATALOGUE OF THE EARLY CHRISTIAN INSCRIBED MONUMENTS IN CORNWALL.

COMPILED BY ARTHUR G. LANGDON AND J. ROMILLY ALLEN.

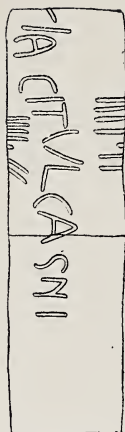
TABLE No. 1, GIVING THE LOCALITIES ARRANGED ALPHABETICALLY, WITH PARISH, POSITION,
AND DISTANCE FROM NEAREST RAILWAY STATION.

Place.	Parish.	Position.	Distance from nearest Railway Station.
Biscovey ...	St. Blazey ...	Standing on south side of road from St. Blazey to St. Austell. Used as gate-post	One mile and a half west of Par
Boslow ...	St. Just-in-Penwith	Standing on a waste piece of land called Water Lane	Six miles west of Penzance
Bleu Bridge	Gulval ...	Standing in Barlowena Bottom, by roadside, between the churches of Gulval and Madron	One mile and a half north of Penzance
Camborne ...	Camborne ...	In the church, under the Communion-table	Half a mile north of Camborne
Castledor ...	Tywardreath	Standing by side of high-road from Fowey to Lostwithiel, at four cross-roads	One mile north-west of Fowey
Cardynham	Cardynham	Standing on south side of churchyard	Three miles and a half north-east of Bodmin Road
Clement's, St.	St. Clement's	Standing in the Vicarage garden	Two miles south-east of Truro
Columb Major, St.	St. Columb Major	Standing in the churchyard, near the south porch	Two miles and a half north of St. Columb Road
Cubert, St.	Cubert, St. ...	Built into west wall of church tower, on the outside	Five miles south-west of Newquay
Cuby ...	Cuby ...	Built into south-west angle of church, on the outside	Four miles south of Grampound Road

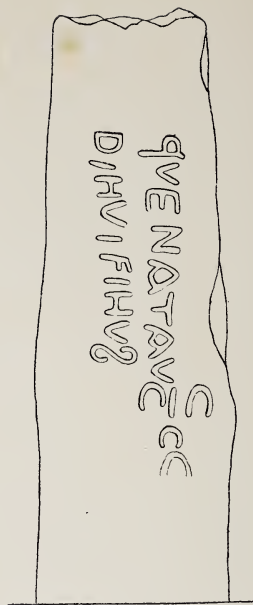




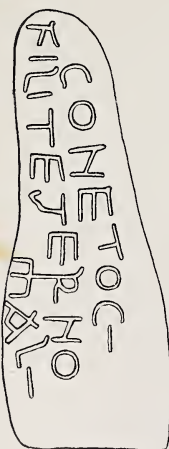
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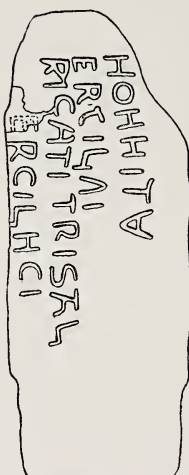
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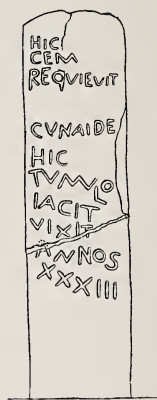
3



7



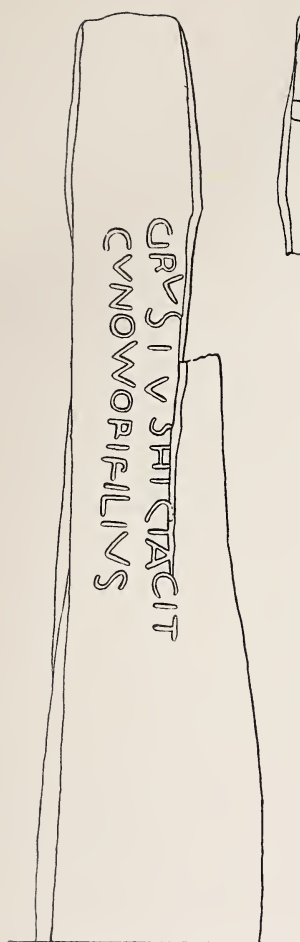
8



9

Inscribed Stones of Cornwall.

Scale, $\frac{1}{2}$ actual size.



4



5

Inscribed Stones of Cornwall.

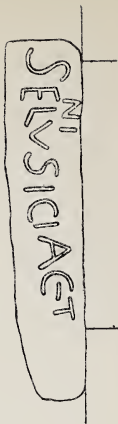
Scale, $\frac{1}{24}$ actual size.



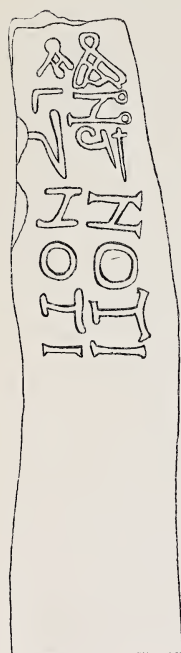
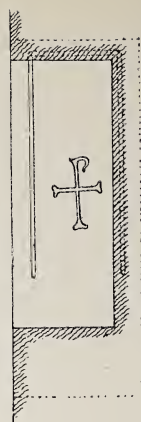
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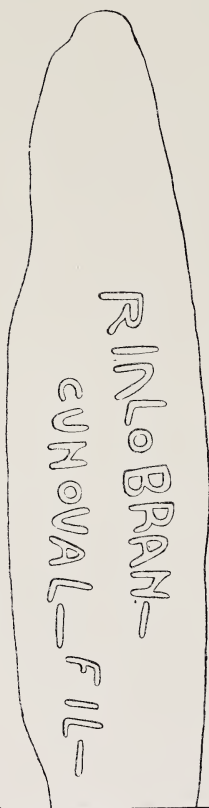
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13



10



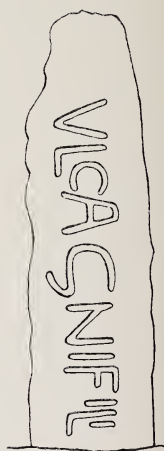
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18

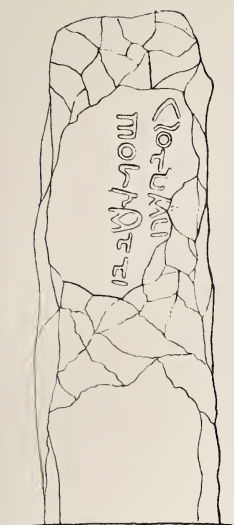


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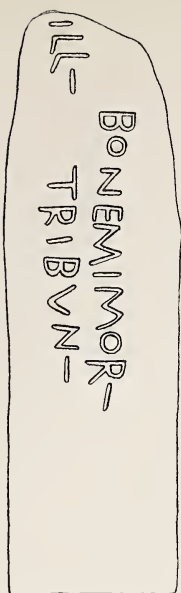


Inscribed Stones of Cornwall.

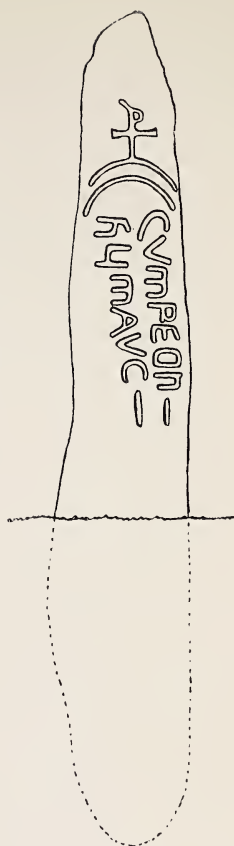
Scale, $\frac{1}{2}$ actual size.



19



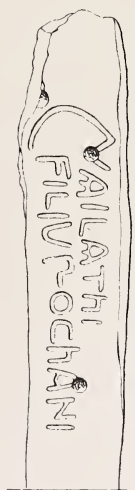
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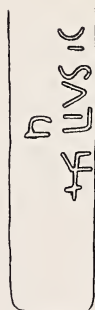
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23



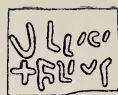
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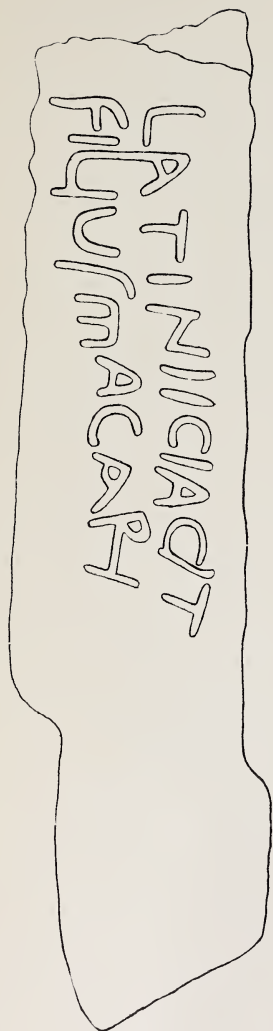
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Inscribed Stones of Cornwall.

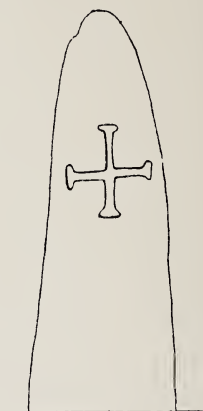
Scale, $\frac{1}{2}$ actual size.



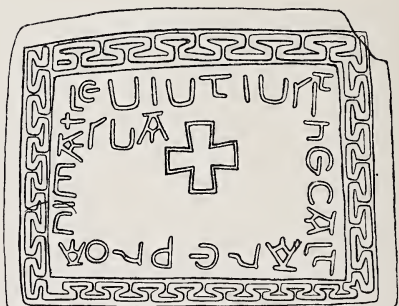
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26



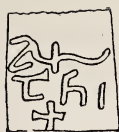
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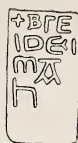
29

Inscribed Stones of Cornwall.

Scale, $\frac{1}{24}$ actual size.



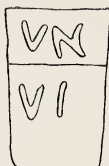
30



32



34



36



33

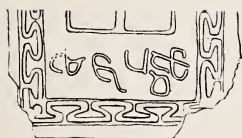


35



Inscribed Stones of Cornwall.

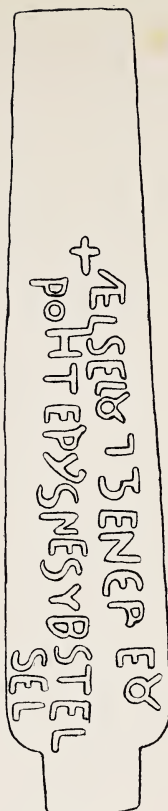
Scale, $\frac{1}{24}$ actual size.



38



37



40



39



Inscribed Stones of Cornwall.

Scale, $\frac{1}{4}$ actual size.



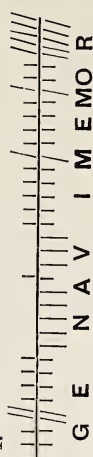
Doydon ...	St. Endellion ...	Standing on Doydon Headland	Six miles north of Wadebridge
Gulval ...	Gulval ...	Standing on south side of churchyard	One mile north-east of Penzance
Hayle ...	St. Erth ...	Standing in a plantation near west end of Railway Viaduct, by the side of a path, against a bank	Half a mile south-west of Hayle
Hilary, St. ...	St. Hilary ...	Standing in the churchyard, against east bank of path, on south side	Three miles east of Marazion Road
Indian Queen's ¹ ...	St. Columb Major ...	Standing in village, near building formerly called the "Indian Queen" public-house	One mile south-east of St. Columb Road
Just, St., in Penwith (2) ...	St. Just-in-Penwith ...	No. 1 found at St. Helen's Chapel, Cape Cornwall; now missing	Seven miles west of Penzance
Lanhadron ...	St. Ewe ...	No. 2 in the church, north side of chancel, used as the credence-table	Three miles and a half south of St. Austell
Lanherne ...	Mawgan-in-Pyder ...	By the road-side, on Nuntery Hill, buried in a hedge	Five miles and a half south of St. Columb Road, and four miles and a half north-east of Newquay
Lanivet ...	Lanivet ...	In the Convent garden, brought there from Roseworthy in Gwinnear	Three miles south-west of Bodmin
Lanteglos-by-Camelford ...	Lanteglos-by-Camelford ...	Lying in the churchyard, in two pieces, by south porch, and near coped stone	One mile and a half south-west of Camelford
Lewannick (2) ...	Lewannick ...	Standing in the Rectory garden	Five miles south-west of Launceston
Mawgan Cross ...	Mawgan-in-Meneage ...	No. 1 standing in the churchyard	Four miles east of Helston
Mén Scryfa ...	Madron ...	No. 2, in two pieces, built into the north and east walls of north porch	Six miles and a half north-west of Penzance
Nanscow ...	St. Breock ...	Standing at the meeting of three roads in the village	Two miles south-west of Wadebridge
Pendarves ...	Camborne ...	Standing on farm; in use as gate-post the "Nine Maidens"	Two miles south of Camborne
		In the garden in the front of Pendarves House, placed horizontally as stand for a sundial	

¹ The public-house (now no longer used as such) was called the "Indian Queen", and the village is called after it, Indian Queen's.

Place.	Parish.	Position.	Distance from nearest Railway Station.
Phillack (2)	Phillack ...	No. 1 built into gable, south porch of church No. 2 in the churchyard, south side	One mile north of Hayle
Redgate ...	St. Cleer ...	Standing in a field, close to "The Other Half Stone"	Four miles north of Liskeard
Rialton ...	St. Columb Minor	Built into wall of one of the farm buildings, on the outside	Two miles and a half north-east of Newquay
Sancroed (2)	Sancroed ...	Both standing in the churchyard. No. 1 by west side of path from south entrance No. 2 by east side of south porch	Four miles west of Penzance
Southill ...	Southill ...	Standing in the Rectory garden	Nine miles south of Launceston, and the same distance north-east of Liskeard
Tawna ...	Cardynham	Standing in lane leading to Tawna, in use as gate-post	Three miles north-east of Bodmin road
Trevena ...	Tintagel ...	Standing in front garden of the Wharcliffe Arms Hotel	Four miles north of Camelford
Treveneage	St. Hilary ...	Standing at entrance to East Treveneage Farm, in use as gate-post	Two miles south of St. Erth Road
Waterpit Down	Minster ...	Standing on its base, by right side of road from Tintagel to Launceston	Three miles and a half north-east of Delabole, and the same distance north-east of Camelford
Welltown ...	Cardynham	Standing in the village, against wall of waggon-shed on farm	Four miles north-east of Bodmin Road
Worthyvale	Minster ...	Lying by side of stream, about half a mile above Slaughter Bridge	One mile and a half north of Camelford

TABLE NO. 2, GIVING THE CLASSIFICATION OF THE INSCRIBED MONUMENTS ACCORDING TO THE FORMS OF THE LETTERS IN THE INSCRIPTIONS, THE KIND OF MONUMENTS, AND READINGS OF THE INSCRIPTIONS.

Ogams and Debased Latin Capitals.

Place.	Class of Monument. ¹	Reading of Inscription.
No. 1.—Lewannick ...	Rude pillar-stone ...	No. 1.
No. 2.— " "	" " "	 INCE VI MEMORIA
No. 2. C IACIT VLCAGNI		
<i>N.B.</i> Ogam characters not all read at present.		
<i>Debased Latin Capitals.²</i>		
No. 3.—Bleu Bridge ...	Rude pillar-stone ...	QVENATAVCI IC DINVI FILIVS
No. 4.—Castle Dór* ...	Rude pillar-stone ...	<i>On the front,</i> CIRVSIVS HIC IACIT CVNOMORI FILIVS <i>On the back a Tau cross in relief.</i> IGNIOC VITALI FILI TORRICI
No. 5.—Clement's, St. ...	Unornamented cross ...	...
No. 6.—Columb Major, St. ...	Unornamented cross ...	...

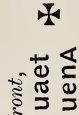
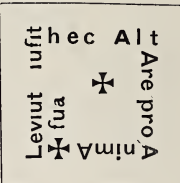
¹ Those marked with an asterisk have a mortice on the top, as if to take a cross. ² In many cases mixed with letters of minuscule shape.

Place.	Class of Monument.	Reading of Inscription .
No. 7.—Cubert, St. ...	Rude pillar-stone ...	CONETOCI FILI TEGERNO MALI
No. 8.—Cuby ...	Rude pillar-stone ...	NONNITA ERCILINI RIGATI TRIS FILI ERCILINCI
No. 9.—Hayle ...	Rude pillar-stone ...	HIC (IN PA) CEM REQVIEVIT (line obliterated) CVNAIDE HIC (IN) TVMVLO IACIT VIXIT ANNOS XXXIII
No. 10.—Hilary, St. ...	Rude pillar-stone ..	NOTI NOTI

Note.—There are some unintelligible figures, or possibly letters, at the commencement of the inscription

No. 11.—Indian Queen's	...	Rude pillar-stone	...	...	Borlase gives RVANI HIC IACIT , of which only VA , or perhaps M , are now distinguishable
No. 12.—Just, St., in Penwith (2)	...	No. 1, a Latin cross	...	...	Chi-Rho monogram at intersection of limbs
No. 13.—	"	No. 2, rude pillar-stone	...	...	<i>On the front,</i> NI SELVS IC IACIT <i>On the side,</i> Chi-Rho monogram
No. 14.—Lanivet	...	Rude pillar-stone	...	...	ANNICV ^r
No. 15.—Mawgan Cross ¹	...	Rude pillar-stone	...	...	CNEGVM I FILI GENAIVS
No. 16.—Mén Seryfa	...	Rude pillar-stone	...	...	RIALOB RANI CVNOVALI FILI
No. 17.—Nanscow	...	Rude pillar-stone	...	...	<i>On the front,</i> VLCAGNI FILI <i>On the right side,</i> SEVERI
No. 18.—Phillack, No. 1	...	Fragment	...	...	Chi-Rho monogram on raised medallion
No. 19.—	No. 2	Rude pillar-stone	...	...	clotuali mobratti
No. 20.—Rialton	...	Rude pillar-stone	...	...	BONEMIMORI ILLI TRIBVNI
No. 21.—Sancreed, No. 1	..	Ornamented cross	...	...	FILVS IC
No. 22.—Southill	...	Rude pillar-stone	...	...	CVMREGNI Q + FILI MAVCI

¹ Has remains of a tenon instead of a mortice.

Place.	Class of Monument.	Reading of Inscription.
No. 23.—Tawna ...	Rude pillar-stone ...	Reading doubtful, but onī eps is clear
No. 24.—Treveneage ...	Rude pillar-stone ...	Letters obliterated
No. 25.—Welltown ...	Rude pillar-stone ...	VAILATHI FILI VROCHANI
No. 26.—Worthyvale ...	Rude pillar-stone ...	LATINI IC IACIT FILIVF MACARI
<i>Minuscules.</i>		
No. 27.—Biscovey* ...	Ornamented cross-shaft ...	On the front,  On the back, 
No. 28.—Boslow ...	Rude pillar-stone ...	On the front,  On the left side, An incised cross
No. 29.—Camborne ...	Altar-slab ...	

No. 30.—Cardynham ...	...	Ornamented cross	...	...	ar thi ✠ Read thus by Rev. W. Iago
No. 31.—Lanhadron ...	...	Cross-base	...	...	 cruce[m] On the front, ✠ BſE I D E T I m A h
No. 32.—Lanherne ..	...	Ornamented cross	...	...	On the back, rū hol
No. 33.—Redgate ...	...	Ornamented cross-base	...	...	doni ertro gavit proan ima
No. 34.—Sancreed, No. 2	...	Ornamented cross	..	...	ru _ nho

Saxon Capitals.

Place.	Class of Monument.	Reading of Inscription.
No. 35.—Doydon* ...	Unornamented cross-shaft	BROCAGNI IHC IACIT NADOTTI FILIVf VN VI
No. 36.—Gulval ...	Ornamented cross-shaft	
No. 37.—Lanteglos by Camelford...	Saxon stele	ÆELSE 7 GENERE 8 POHTE 8YSNE SYBSEL FOR ÆELPYNEYS SOVL 7 FOR HEYSEL Reading doubtful, but perhaps ÆGVRED
No. 38.—Pendarves ...	Altar-slab	<i>On the front,</i> MAT HEVS CVSS OS VOA7 <i>On the back,</i> ÆELN AT 8 FEGIT HAC CRV CEM P A (N)IMA SU
No. 39.—Trevena ...	Ornamented cross	
No. 40.—Waterpit Down* ...	Ornamented cross-shaft	Reading doubtful, but appears to be CR VX IN VR OC

Note.—The accompanying illustrations are from rubbings made by Mr. A. G. Langdon, and reduced by photography to a uniform scale of one twenty-fourth linear. The photographs were taken by Dr. S. J. Littlejohn and Capt. L. Ching, R.N.

TABLE No. 3, GIVING REFERENCES TO BOOKS AND TRANSACTIONS OF SOCIETIES WHERE THE INSCRIBED MONUMENTS ARE ILLUSTRATED AND DESCRIBED.

Monument	W. Borlase, "Antiquities of Cornwall," 1769.	Gough's edition of "Camden's Britannia," 1789.	J. T. Blight, "Crosses and Antiquities of Cornwall," 1836, 1872.	Sir John Maclean, "Deane's of Trigg Minor," 1868-79.	Æ. Hübner, "Inscr. Brit. Christianæ," 1876.	"Journal of Royal Institution of Cornwall."	"Archæologia Cambrænsis."	"Journal of British Archæol. Assoc."
Biscovey	Pl. xxxi, figs. iii and iv	Fig. 7, p. 16	...	...	No. 19	...	5th Series, vol. xi, p. 308	...
Boslow	...	...	...	...	...	...	...	...
Bleu Bridge	Pl. xxx, fig. iv	Fig. iii, p. 13	p. 72	...	No. 3	Vol. 8 (1885), p. 366	...	...
Camborne	Pl. xxxi, fig. vi	Vol. i, fig. iv, p. 14	...	...	No. 8	...	3rd Series, vol. ix, p. 288	...
Castledor	Pl. xxx, fig. ii	Vol. i, pl. i, fig. 8, p. 16	p. 127	...	No. 20	...	...	Vol. iv, p. 307
Cardynham	...	...	...	...	...	...	...	...
Clements, St.	Pl. xxx, fig. i	...	p. 126	...	No. 9	...	3rd Series, vol. ix, p. 288	Vol. iv, p. 309
Columb Major, St.	...	...	p. 10	...	...	...	...	...
Cubert, St.	...	...	...	...	No. 12	Vol. 2 (1886-7), p. 55	...	...
Cuby	...	...	...	...	No. 10	Ibid., p. 58	3rd Series, vol. xii, p. 420	...
Doydon	...	...	...	Vol. i, p. 485	No. 15	...	...	...
Gulval	...	...	...	...	...	...	...	...
Hayle	...	...	...	...	No. 7	...	...	...
Hilary, St.	...	...	p. 73	...	No. 4	...	...	...

Cambrian Archaeological Association.

THE FORTY-EIGHTH ANNUAL MEETING

WAS HELD AT

CARNARVON,

ON TUESDAY, JULY 17TH, 1894,

AND FOUR FOLLOWING DAYS,

IN CONJUNCTION WITH

The Royal Society of Antiquaries of Ireland.

President.

THE RIGHT HON. LORD PENRRHYN.

Local Committee.

SIR LLEWELYN TURNER, *Chairman.*

The Right Rev. the Lord Bishop of
Bangor
The Hon. F. G. Wynn
The Rev. J. Wynne Jones, Vicar of
Carnarvon
J. Issard Davies, Esq., M.A., Mayor
of Carnarvon
Major Robert ap Hugh Williams
Professor Arnold
The Rev. J. Fairchild, M.A.
The Rev. W. Morgan Jones, M.A.
The Rev. J. H. Jones
The Rev. T. Ratcliffe

The Rev. J. Whelan
W. A. Darbishire, Esq.
D. G. Davies, Esq., B.A.
G. Farren, Esq.
R. M. Greaves, Esq.
H. Hughes, Esq.
C. A. Jones, Esq.
E. W. Lovegrove, Esq.
Richard Luck, Esq.
E. H. Owen, Esq., F.S.A.
R. H. Pritchard, Esq.
J. H. Bodvel Roberts, Esq.
Edward Roberts, Esq., M.A.

Local Treasurer.

T. D. Lloyd, Esq., Cartref, Carnarvon.

Local Secretary.

E. Evans, Esq., County Surveyor, Frondeg, Carnarvon.

REPORT OF THE PROCEEDINGS

AT THE

EVENING MEETINGS AND EXCURSIONS.

THE PRESIDENT'S ADDRESS,

*Delivered in the Great Hall of Penrhyn Castle on the Afternoon
of Tuesday, July 17th.*

LADIES AND GENTLEMEN,—I must first of all thank you for having placed me in the position of President on this occasion; and in speaking of the pride which I feel at being, in that capacity, permitted to open these proceedings, I trust you will consider that the pride of which I have spoken is tempered with something like a satisfactory amount of humility, when I confess that I feel I am in no way qualified to address such a learned body as that which now honours me by assembling under this roof. I have noticed invariably that, in whatever sphere it might be, a man is listened to with respect when he is talking about anything with the authority and advantage of superior knowledge; and in the converse degree I have noticed that as soon as an audience finds out that the person who is addressing them knows nothing of his subject, it very sensibly does not care to listen to him for a moment. And as I must confessedly stand before you as one not by any means wanting in love for archæology, or in enthusiasm in its pursuit, but as one decidedly needing information and instruction, rather than as a President capable of adding to the treasures of knowledge which you have already acquired, I have no right to trespass on your time, nor to ask you to give me your attention, even for a moment. From yourselves I may learn much; from myself you can learn nothing of archæological lore, and if therefore I do little more than heartily welcome you to Penrhyn, you will, I hope, pardon me when I explain that of late my time has been taken up with matters pertaining more to contemporary events than to those of an archæological period; and as in all the chapters of archæological history, no description can be found of any nobler fabric than the throne of Great Britain and Ireland, I trust I may be pardoned if, in attending on those representatives of that throne who have just honoured Wales with a visit, I have failed to devote myself sufficiently to the preparation of a paper which could in any way interest you on the subject of the past history of Wales. There is one matter which I should like to say a word on, and in which I imagine that the society which I have the honour of addressing could exercise considerable influence, and that is in the preservation

of what are technically termed “ancient monuments”, on the actual site, as far as possible, of their historical existence. For instance, if Roman milestones are discovered, let them be preserved on the site where they were originally placed by the hands of those who were at that time the pioneers of the world; they then form not only a public attraction to the neighbourhood, but as object lessons of long standing they draw, in the minds of beginners, attention to that study of archæology in which we are all interested; whereas if they are, as it is much to be regretted has been done in some cases, moved to a museum, or to a private dwelling, they lose the charm of the story that they could tell to anyone who cared to read it. A relic of that sort, standing by the way-side, on what is now a lonely mountain path, traversed seldom by aught save sheep or shepherds, would tell of the legions and centurions who tramped by it, and brought civilisation from afar, in days when Wales was, save for those Roman roads, a wilderness of woods, mountains, and wolves. Whereas the same ancient monument, which now to us marks naught but the march of time, since those early days, ceases to be an object of the slightest interest to any but the very few persons who know of its existence, when it is stowed away in a cellar at the British Museum¹ or some such place; and I would earnestly invite this Society to use its influence in the direction of securing the restoration to their original sites of any such relics of antiquity as they may learn have been buried in what seems to me a useless manner.

That there are objects of great interest in this immediate vicinity I am well aware, and much do I wish for enlightenment on such a work as that which on Moel Faban, above Llanllechid (facing these windows), is known by the name of “the Roman ditch”, but of which I have never yet read any satisfactory account, either of its object or of the real date of its construction. But, as I said at the outset, ladies and gentlemen, I have no right to claim your attention for more than the briefest of moments, and I must now conclude with thanking you for the kindness with which you have received me as your President on this occasion.

EVENING MEETINGS.

MONDAY, JULY 16TH.

The Committee of the Cambrian Archæological Association met in the Magistrates’ Court, County Hall, at 8 P.M., to receive the Reports of the Officers of the Association, and to transact other business.

The Royal Society of Antiquaries of Ireland held their third General Meeting for 1894 in the Guildhall, when the following papers were read:—

¹ The Roman milestone referred to by Lord Penrhyn is not stowed away in a cellar, but occupies a place of honour in the Romano-British room.—ED.

"Implements from the Larne Raised Beach," and "Irish Arrow-heads," by the Rev. G. R. Buick, M.R.I.A.

"British Pottery at Silchester and the Potter's Wheel in Ireland," by the Rev. Leonard Hassé.

"The Old Session Book of Temple Patrick Presbyterian Church," by the Rev. W. T. Latimer.

"The Fitzgeralds of Rostellane, co. Cork," by R. G. Uniacke Fitzgerald.

"Prehistoric Ornament in Ireland, and its relation to Cup and Circle Markings," by George Coffey, M.R.I.A.

WEDNESDAY, JULY 18TH.

The Annual General Business Meeting of the Association was held in the Magistrates' Court, County Hall, at 8.30 P.M., to receive the Annual Report of the Association, to elect new members and the officers for the ensuing year, and to fix upon the place of meeting for 1895.

ANNUAL REPORT OF THE ASSOCIATION.

The Committee of the Cambrian Archæological Association submit the following Report :—

"The contributions to the Journal during the past year have been of average merit, but do not exhibit any striking novelty, either as to subject or method of treatment. We are glad to welcome a new contributor, from whom we may expect much good work in the future, in Mr. Harold Hughes, A.R.I.B.A. His accounts of Valle Crucis Abbey and Llanbeblig Church have a permanent value, and will enhance his credit as a rising architect.

"Owing to a severe illness we have been temporarily deprived of the services of Mr. Stephen W. Williams, F.S.A. However, as he is now happily convalescent, we shall look forward to the re-appearance of his papers on Welsh Abbeys in the pages of the *Archæologia Cambrensis*.

"We announce with deep regret the death of Mr. Howel Lloyd and Mr. E. Rowley Morris, two of our oldest and most valued contributors.

"The papers published in the Journal during the past year are pretty evenly divided between Archæology and History. Amongst those relating to purely archæological subjects are Prof. Rhys' 'Notes on some early Inscribed Stones in South Wales'; Col. W. L. Morgan's 'Discovery of a Megalithic Sepulchral Chamber in Gower'; Mr. H. C. Tierney's 'Unexplored Ecclesiastical Ruins in Carmarthenshire'; and Mr. Arthur Baker's 'St. Silin's Church.'

"The historical papers comprise Mr. G. T. Clark's 'Signory of Gower'; Mr. Edward Owen's 'Contribution to the History of the

Præmonstratensian Abbey of Talley'; the Ven. Archdeacon Thomas' 'Norwich Taxation of the Diocese of Bangor in 1253'; and Mr. E. A. Ebbelwhite's 'Flintshire Genealogical Notes.'

"The Report of the Oswestry Meeting is somewhat longer than usual, partly on account of the exceptional interest of many of the places visited, and which had not been previously adequately described, and partly on account of the large number of illustrations. The Report had consequently to be spread over three numbers of the Journal. This practice, which is adopted by the British Archæological Association and other societies, has the advantage of giving more time for the compilation of the Report, and affords an opportunity for collecting additional materials, so as to make the whole as complete as possible.

"The Committee regrets that the Archæological Notes fall short of the standard which they desire to attain, and they once more appeal to the local secretaries and to all members for the earliest and fullest information relating to new discoveries to be sent to the Editor. At the same time they desire to express their thanks to Mr. Griffith Davies and one or two other Local Secretaries who have given the Editor valuable assistance during the past year.

"Reports of new discoveries have appeared in the Journal of an Ogam inscription at Silchester, and of Roman remains at Carnarvon and Caerwent.

"Amongst the archæological and historical works by members of the Association sent for review during the year, have been Mr. Worthington G. Smith's 'Man, the Primæval Savage'; Mr. G. T. Clark's 'Glamorgan Charters,' vol. iv; and the 'Book of Llan Dâv,' by J. Gwenogvryn Evans and Prof. J. Rhys; Miss Talbot, of Margam, has been kind enough to forward to the Editor a copy of Mr. W. de Gray Birch's Catalogue of her MSS. We have received circulars announcing the forthcoming publication of an 'Illustrated Handbook to St. Asaph,' by the Ven. Archdeacon Thomas, and a 'History of Chester from 1154 to 1603,' by the Rev. Canon Rupert Morris, D.D.

"The illustrations of the Journal still continue to be executed by Mr. A. E. Smith, and every endeavour is made to secure uniform excellence of production. Special sums were voted by the committee for the preparation of the illustrations of the programme of the Oswestry meeting, and to enable Mr. Worthington Smith to visit the district before and after for the purpose of making sketches of the more interesting objects at his leisure. The illustrations of the programme were utilised subsequently for the Report of the meeting. A special vote of thanks deserves to be accorded to Mr. Harold Hughes for the time and trouble he has expended on making elaborate and beautiful measured drawings of Valle Crucis Abbey and Llanbeblig Church. Mr. D. Griffith Davies has also sent several interesting drawings of sepulchral slabs and effigies in Carnarvonshire and encaustic tiles in Bangor Cathedral, which will appear in a future number of the Journal.

"The most important matters that have come under the notice of the officers of the Association in the course of their official correspondence, are the appointment of Mr. John Ward, F.S.A., as Curator of the Cardiff Museum; the commencement of the formation of a series of casts of the crosses of Glamorganshire for the Cardiff Museum; the formation of an Archæological Section of the Cardiff Naturalists' Society, under the presidency of Mr. Edwin Seward, F.R.I.B.A.; and the publication in the Journal of the British Archæological Association of a large number of papers relating to Wales, as a result of the Congress of that Society at Cardiff.

"With regard to the two latter we would suggest that the Cambrian Archæological Association should give facilities for the affiliation of all the local Archæological Societies in Wales and the Marches to themselves.

"The thanks of the Association are again due to the Rev. Canon Rupert Morris, D.D., for undertaking the preparation of the index to the annual volume of the *Archæologia Cambrensis*."

Election of New Members and Officers.—The following New Members were proposed and elected :—

ENGLISH AND FOREIGN.

B. Howard Cunningham, Esq., Devizes.
 Mrs. Howell, Kew.
 G. E. Stechert, Esq., 30, Wellington Street, Strand.
 Joseph Griffiths, Esq., M.D., Kings' College, Cambridge.
 Rev. G. Hartwell Jones, M.A., Nutfield Rectory, Surrey.
 T. S. Gleadowe, Esq., M.A., Alderley, Cheshire.

NORTH WALES.

Col. J. B. Price, Plas Cadnant, Menai Bridge.
 J. Rice Roberts, Esq., Tanygraig, Pentraeth.
 C. A. Jones, Esq., Carnarvon.
 J. Allanson Picton, Esq., Penmaenmawr.
 R. Parry Jones, Esq., Brynderwen, Carnarvon.
 F. W. Turner, Esq., Plas Brereton, Carnarvon.
 R. G. Thomas, Esq., Menai Bridge.
 The Rev. Robert Price, Holyhead.
 H. Finchett Maddock, Esq., 7, Abbey Square, Chester.
 The Rev. John Parry, Plas-y-Nant, Bettws Garmon.

SOUTH WALES.

Professor E. Anwyl, University College, Aberystwith.
 H. Jones Williams, Esq., Talybont, Breconshire.
 St. Vincent Peel, Esq., Danyrallt, Llangadock.
 D. M. Richards, Esq., 9, Gadlys Terrace, Aberdare.
 John Ward, Esq., F.S.A., The Public Museum, Cardiff.

Edwin Seward, Esq., F.R.I.B.A., Queen's Chambers, Cardiff.
 Dudley Williams Drummond, Esq., Portiscliffe, Ferryside.
 The Rev. J. Evans, Vicarage, Llandoverly.
 Capt. T. Lloyd Harries, Llandeilo.
 Grismond Saunders Davies, Esq., Pentre, Boncath.

The following new officers were proposed and elected :—

Stanley Leighton, Esq., M.P., F.S.A., Vice-President.
 J. Ward, Esq., F.S.A.,
 J. W. Willis-Bund, Esq., F.S.A.,
 W. H. Banks, Esq., } Members of Committee.

LOCAL SECRETARIES, GLAMORGANSHIRE.

T. H. Thomas, Esq., 45, The Walk, Cardiff.
 The Rev. E. J. Newell, Porthcawl.
 Col. Morgan, Swansea.

Resolutions passed at the Annual General Meeting :—

Proposed by Mr. Glascodine.

Seconded by Mr. Stephen W. Williams.

“That the Editor of the Journal be requested, in co-operation with the General and Local Secretaries, to invite members and others to read papers at the annual meetings of the Association, with a view of their appearing in the Journal.”

Proposed by the Ven. Archdeacon Thomas.

Seconded by Mr. F. Lloyd Philipps.

“That in lieu of the Agenda Paper proposed at Oswestry, a summary of the Proceedings of the Shrewsbury Meeting of the Committee be published in the April number of the *Archæologia Cambrensis*.”

Proposed by Mr. Stephen W. Williams.

Seconded by the Rev. C. H. Drinkwater.

“That the Annual Programme shall be considered to be one of the publications of the Association.”

Proposed by Mr. F. Lloyd Philipps.

Seconded by Canon Morris.

“That the Cambrian Archæological Association should communicate with the proper authority with the object of placing the remarkable remains on Tre'r Ceiri under the protection of the Ancient Monuments Act, and that a copy of this resolution be also forwarded to the Members for the county and the Member for the Carnarvonshire boroughs.”

Proposed by Canon Morris.

Seconded by Mr. Stephen W. Williams.

“That the Illustrated Programme of the Annual Meeting be

issued under the supervision of the Editor, with the assistance of the General and Local Secretaries."

"That the Cambrian Archæological Association should visit Cornwall next year, if the Association were invited to do so by the Royal Institution of Cornwall; but that otherwise, Brecon should be chosen as the place of meeting."

Since July a cordial invitation has been received from the Royal Institution of Cornwall to visit the West of England in 1895.

FRIDAY, JULY 20TH.

A public meeting was held at the Guildhall at 8 P.M., which was attended by the members of both the Irish and Welsh societies. The following papers were read:

"The Goidels in Wales," by Prof. John Rhys, LL.D.

"Irish Art as shown on Irish Crosses," by the Rev. Denis Murphy, S.J., M.R.I.A.

"Notes on the Progress of the Antiquarian Photographic Survey of Ireland," by J. L. Robinson, R.H.A.

Prof. Rhys' paper appears in the present number of the Journal. The Rev. Denis Murphy's lecture was illustrated by means of a very fine series of limelight views of several of the most beautiful examples of Irish crosses, which enabled the lecturer to show in a lucid and charming manner the development of the forms of the different monuments and their decorative features.

Reviews and Notices of Books.

A DESCRIPTIVE CATALOGUE OF THE PENRICE AND MARGAM ABBEY MSS. IN THE POSSESSION OF MISS TALBOT OF MARGAM, with Introduction and Notes by W. DE GRAY BIRCH, F.S.A. London, 1893.

MISS Talbot has evinced much forethought in having the numerous documents in her possession calendared, so that not only she and her successors, but such scholars as concern themselves with the written evidences of the past may be made aware of the exact nature of the treasures of which she is the liberal and enlightened owner ; and she has exhibited equal wisdom in having entrusted the task of compiling such a calendar to the experienced hands of Mr. de Gray Birch.

In a brief though admirable Introduction Mr. Birch remarks that the Margam collection, made up, as it has been, from several sources, may be divided into two large sections,—(1), those deeds of prior date to the seventeenth century ; and (2), those subsequent to that period. The former, which alone are dealt with in the present volume, may again be divided into—(a), deeds relating to places in Wales, including Monmouthshire, and (b), those relating to places in England. Class (a) is by far the more numerous, comprising, as it does, a vast number of documents formerly belonging to the important Abbey of Margam, which passed, with much of the property, into the possession of the Mansells, and through them into that of the Talbots. Many of these have been printed *in extenso* by Mr. G. T. Clark in his valuable edition of the Charters of the Lordship of Glamorgan ; but that circumstance does not lessen the value of Mr. Birch's labours. Though intended primarily as nothing more than a list of private documents, and as a sort of handbook for the guidance of their present and future owners, this Catalogue, if obtainable at the British Museum and Bodleian Libraries, will suffice for the requirements of the general student. The description of each document is sufficiently full to obviate the necessity of referring to the complete text in Mr. Clark's work, save in the case of the more important instruments. The personal and place names are also recorded, and the seals are described and their legends deciphered.

In a compilation like the present, where so much depends upon the correct rendering of the numerous proper names, it is especially fortunate that these have passed under the eye of Mr. Birch, whose life has been devoted to palæography, and whose field of experience has been unrivalled. Nevertheless, we think it would have been well to have had the proof-sheets examined by some one acquainted

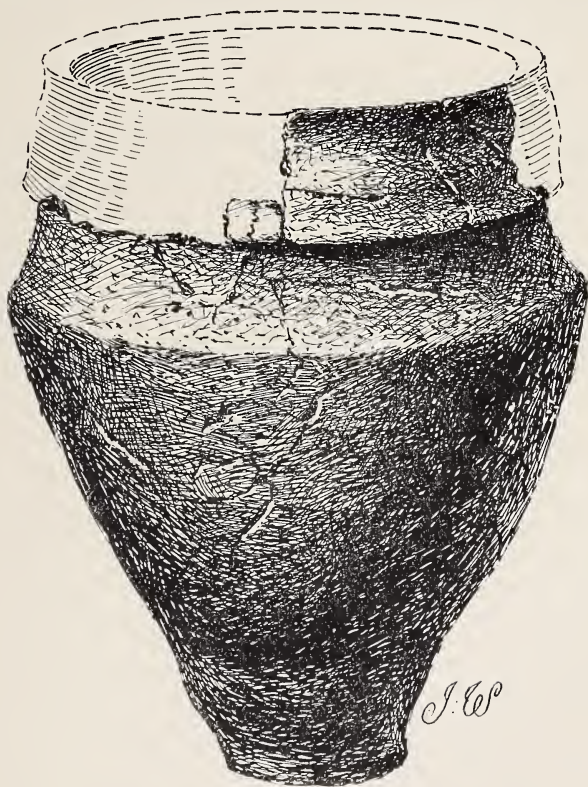
with Glamorgan topography. For instance, "Kaerwigan" appears several times when "Kaerwrgan" is certainly intended; and in document No. 51, in the list of witnesses, given as follows—"Meuric Map, Griphin his brother, Howel son of Griphin", etc., there is no doubt that the first comma has got into the wrong place. But in the wilderness of strange and uncouth Welsh names, distorted with all the ingenuity of monkish scribes, it is evident that Mr. Birch has steered his course with wonderful accuracy, the phonetic form to which many of the names are reduced enabling us to see that the cataloguer has followed his original with unfailing skill. In such a full and admirably arranged Catalogue as the present higher praise to its compiler cannot be awarded.

THE HISTORY OF THE TOWN OF WREXHAM, ITS HOUSES, STREETS, FIELDS, AND OLD FAMILIES. By ALFRED NEOBARD PALMER. Wrexham: Woodhall, Minshull, and Thomas.

This is the fourth volume of the series in which Mr. Palmer is setting forth the history of the parish of Wrexham. It is only necessary for us to say that the same thoroughness is evinced throughout the present volume that has characterised its predecessors, while the amount of detail compressed into these three hundred pages puts the little book quite outside the pale of the ordinary critic, for no one but the author is capable of passing judgment upon the enormous number of minute facts which he has brought together. A number of sketches of old streets and houses, now altered beyond recognition or swept away altogether, and a map of the town in the year 1844, add greatly to the value of the book. We congratulate Mr. Palmer upon having arrived within measurable distance of the end of his task—one more volume will see its completion—and upon the admirable manner in which he has executed the present portion of it. A word of praise should also be awarded to the publishers.

Archaeological Notes and Queries.

BRITISH CINERARY URN, BARRY ISLAND, GLAMORGANSHIRE.—The sketch accompanying this note represents an urn which Mr. Ward, F.S.A., has recently re-constructed from fragments in the Corporation Museum at Cardiff. These fragments were obtained by the Editor from a barrow in the above island in 1872. The



discovery is described in the *Archæologia Cambrensis*, 4th Series, vol. iv, p. 188, where also a restoration of the urn is figured. Mr. Ward, however, points out that the restoration there is not quite correct, as it lacks the characteristic rim of this class of vessel. He has been able to build up a complete series of fragments from the foot to the lip, and has found that the vessel was of the typical

form, quite plain, 14 inches high and about $11\frac{1}{2}$ inches from shoulder to shoulder. As it is many years since the short account of its discovery was written, we will give the particulars again. The barrow in which the urn was found was the most inland one of three at the extreme south-west point of the island. It was a small circular cairn 10 ft. in diameter, and about 3 ft. high, composed of rough pieces of limestone, with the interspaces filled with earth and shells. The urn was found in the centre, inverted on a flat stone, resting on the natural surface of the ground. Nothing further accompanied it than its contained deposit of burnt human bones. The largest of the barrows was the one nearest the sea. It had been partially removed to make a beacon, but sufficient remained to show that it was also a cairn. The middle one, too, was of similar construction; but neither of these yielded any remains of man or of objects manufactured by him.

THE BIRTHPLACE OF EDWARD II.—Mr. Hartshorne and Sir Llewelyn Turner. The following letter appeared in *The Times* of July 20:

“Sir,—Twenty-six years ago (April 20, 1868), on the occasion of a visit of the Prince of Wales to Carnarvon Castle, you accorded me the hospitality of your columns to point out that the fact, fondly believed at Carnarvon, that Edward II was born in the Eagle Tower of the Castle was entirely without warrant. It savours, perhaps, somewhat of slaying of the dead to enter again now into the question; but it is rather startling to find that the old fable was again prominently brought forward on the occasion of the auspicious royal visit to Carnarvon on the 11th inst.

“In a paper read at the Castle by my late father, in 1850, it was shown for the first time, and in a most lucid manner, from the Pipe Rolls, Operation Rolls, and other contemporary records, that the Eagle Tower was barely commenced by Edward I; that it was not roofed until 1316, nine years after his death, or floored until the following year, thirty-three years after the birth of Edward II, and when he had sat ten years upon the throne. It was further shown that no part of the fortress had been begun by Edward I until 1285, the year following the birth of the first Prince of Wales. The irrefragable evidence of the documents relied upon concerning the architectural history of the Castle, which have so fortunately been preserved, is corroborated in every particular by the buildings themselves. The birth of Edward II in Carnarvon Castle is, therefore, an absolute impossibility; and the Eagle Tower could never even have been seen by his royal mother, who died in 1290, when little more than its foundations had been laid.

“It is not improbable that slight additions and modifications as to details concerning the history of the Castle may have been discovered since 1850 by closer attention to the documents than was possible, owing to the conditions of their custody, nearly half a century ago; but the main story of the building of the fortress, as set

forth from those documents, cannot possibly be shaken or repudiated, and the people of Carnarvon must consequently rest contented with the assurance that the first Prince of Wales was born, not in the Castle, but in their historic town.

"As to when the strange figment had its origin, we need not, perhaps, pause to inquire: it is sufficient to know that it has been long since dispelled. But assuredly there never was an idle tale more tenaciously and almost angrily adhered to; and I am well aware that for many years after the true history of the Castle had been shown, it was the custom of a custodian (naturally ruffled at the new light thrown upon his ancient fable) to continue to point out to visitors the miserable passage-room to a larger chamber as the place of Edward II's birth, and to add, 'A man called Harts-horne says Edward II built this tower; but, Lord bless ye! he knows nothing about it.' Whether the same statement is still to be heard in its fulness and candour I do not know.

"Would it not now be well, Sir, if the people of Carnarvon were to consent to give up with a good grace their curious notion as to the birthplace of the first Prince of Wales, which, in the face of incontrovertible evidence, is as derogatory to well-ascertained historical truth as the slur which is cast (unconsciously, indeed) at recurring intervals, in another place, upon the generosity of Earl Leofric and the modesty of Lady Godiva?

"I have the honour to be, Sir, your obedient,

"humble Servant,

ALBERT HARTSHORNE.

"Bradbourne Hall, Ashbourne, July 13."

On July 24 appeared the following rejoinder:—

"Sir,—I have to request permission to reply to the contemptuous and confident letter of Mr. Albert Hartshorne. Even had he and his father possessed a monopoly of the public records, which are open to all, and if either had possessed any local knowledge of the building itself, one would be surprised at the assumption of superiority displayed in the letter.

"My claim to reply to it is based on the experience, during a long public life, of the Castle. During the last quarter of a century it has been under my control as Deputy-Constable, during which period I have made exhaustive researches as to its history, and, in addition to my own personal examinations, employed during some years two professional searchers of the public records; every document (until his death) being submitted, before adoption, to the late Mr. Burt of the British Museum, whose death I had great reason to deplore. During the period named I have reopened the moat, examined the foundations, dug out the remains of the banquetting-hall, removed thousands of tons of rubbish from the interior, restored the courtyards to their original levels, repaired all parts of the building, resteped many towers previously inaccessible, roofed and floored one very large tower, restored the west gate of the tower for a club-house for the Royal Welsh Yacht Club, of which I

am a flag-officer,—which things, I humbly submit, give me a better title to be heard than the writer who sits on the self-erected seat of the scornful, from which he hurls his wrath at us poor, benighted mortals.

“Long before Mr. Hartshorne’s paper was written, the late Sir Francis Palgrave, to whom we are indebted for the splendid compilation of the military and parliamentary writs of the Edwardian period, which have been of great use to me, visited Carnarvon Castle, and at once discovered that the upper story of the Eagle Tower was a subsequent erection to the building itself,—a discovery amply confirmed by my later examinations. I dare not ask for space for more than two confirmations of this point, *i.e.*, the finding of the base of the original chimney-top, with a portion of the lead-flashing, built into the raised wall; and the finding of the passage of the water from the original roof over the Queen’s apartments.

“In 1850 Mr. Hartshorne made his supposed discovery that the tradition as to the birth in the Eagle Tower was a fable. Like a plausible *alibi*, it rested on a substratum of truth, *viz.*, the bill for a new roof and floor, *temp.* Edward II.

“In 1868 the Archæological Society of Great Britain and Ireland (of which I am a member) met at Chester, and they wrote to ask me to read a paper on Carnarvon Castle, and to describe it and Conway Castle in the respective buildings on the following day; which I did, reading at Chester, in Latin and English, the bill on which Mr. Hartshorne relied, and commenting upon the various extraordinary assertions he put forward in support of his theory. To Conway I gave one hour, and to Carnarvon nearly five hours. The number of those present was two hundred, and I received the cordial thanks of Earl Percy, the President, and all present, and was strongly urged to send my remarks for publication to the *Archæological Journal*, which I did; but Mr. Albert Hartshorne had either so little confidence in his case, or thought the then High Sheriff of this county too insignificant, and availing himself of his position as Editor, declined to publish it.

“I can only offer a brief outline here; but I demonstrated to those present the inconsistency of the assertion on p. 1 of Mr. Hartshorne’s paper, ‘that there is now no means of ascertaining what part of the Castle was first commenced’, with his contradiction of this on the eighteenth page, that the Castle was commenced at the north-east corner, and went on by slow degrees to the south-west; which was an impossibility, as that would have taken it across the courtyard. That wall, so far from being the first part built, I showed by evidence was the last; but it was necessary for Mr. Hartshorne’s case to treat it as the first part, to fit it into the assertion that every soldier would have to pass through the Queen’s bedroom to get on to the ramparts, which I showed did not then exist.

“To prove that there was no Castle for the Prince to be born in, the King and Queen were said not to have been in Carnarvon prior to April 1, 1284,—a dangerous day for falling into error. I demon-

strated by documentary evidence that, so far from this being the case, both visited Carnarvon in the previous year, when the King dated different writs from it; but these documents, I suppose, were treasonable, not being found by Mr. Hartshorne.

"As the days of miracles have long passed, I ventured to deny the statement contained in the same paper, that the waters of the Menai had risen 6 ft. since the days of Edward, which Mr. Hartshorne adduced as a reason that certain imaginary ring-bolts are not visible; and on the strength of having, for no fewer than thirty-three years, filled the post of Chairman of the authority exercising jurisdiction over seventeen miles of this coast, I ventured to point out that the meeting of the tides entering the Straits at each end is near Beaumaris, and not eight miles nearer to Carnarvon, as stated in Mr. Hartshorne's paper; that certain stones alleged to come from a quarry on a property of which I chance to be trustee were not used in the Eagle Tower, but in a different part of the Castle; and that stones said to be used for covering the corridors of the Eagle Tower were probably not used there, being much too small for the purpose, and being for corbels. I dare not trespass on your space to name the numerous mistakes which patient research enables me to refute, but will add only one more, namely, that if the papers were true, the King appointed a constable to a castle that did not exist.

"Ridicule was freely cast on the tradition that the Castle was built in a year. No one outside a lunatic asylum would interpret this as meaning that all we now behold was built in a year; but it shows manifest ignorance of the action of Edward I to suppose that he did not erect enough in a year to shelter a garrison, as he had done in all his previous castles in Wales. The actual period of the erection of what we now see is common knowledge. For this statement of the erection within a year, the historian Tennant gives as his authority two manuscripts which he states were in the possession of Sir John Sebright and Sir Roger Mostyn, and the present Lord Mostyn has promised to endeavour to trace the last-named copy.

"In 1868 I had the honour of presenting to the Prince of Wales, in the room that excites Mr. Albert Hartshorne's ire, a respectable lady who was the direct descendant of the wet nurse of Edward II. It is scarcely reasonable to suppose, when the family of the wet nurse is known, that the room would be unknown. Had it been a fiction, doubtless one of the very large rooms would have been chosen. It is only on the spot that the refutation of so many statements can be made perfectly clear. During many years I have had the honour of going over the building, sometimes for several hours together, on a spare day, with numbers of Her Majesty's Judges of Assize, past and present, and I have carefully examined the attack and defence, without in any case failing to make clear what has been shrouded by so many marvellous fictions.

"Although beyond the threescore years and ten of the Psalmist,

I am ready to accompany anyone who seeks after the truth, up the large chimney of the Queen's sitting-room, and to show the base of the original chimney and the remains of the lead-flashing, and to show the first and last portions of the building erected.

"I will only add that I am unable to understand the condition of mind of any man who would desire to support a theory after it was exploded by evidence, as Mr. Hartshorne accuses others of doing. Considering the well-known Hartshorne error of ascribing an eighteenth century tower in Alnwick Castle to the time of Edward I, and kindred hasty pronouncements, I venture to think a little less arrogance towards those who, at least, have had infinitely greater opportunities of testing the subject than Mr. Hartshorne had would be more becoming.

"I am, Sir, your obedient servant,

"LLEWELYN TURNER,

"Deputy-Constable of Carnarvon Castle."

Mr. Hartshorne sent the following reply to *The Times*. The Editor of that journal refused to publish it, but it was printed in *The Antiquary* for September :—

"Sir,—I am sorry to have offended Sir Llewelyn Turner, to whom so much is owing for the care he has taken, during a long series of years, of the fabric of Carnarvon Castle. I ventured to set forth in *The Times* of the 12th inst. that it had been shown from documents that the birth of Edward II could not have taken place in the Eagle Tower, for the simple reason that the Tower was not built until after that event. These are plain facts exhibited by public records, which are, as Sir Llewelyn Turner says, open to all. By their application, to the best of our knowledge, to the buildings, one source of information can be corroborated by the other. This is no new process, and in the case of Carnarvon Castle, the results arrived at years ago, by antiquaries well able to form an opinion, happen to be further borne out by the sequence of historical events.

"To put a large matter in a few words. Immediately after the execution of David Prince of Wales, in 1283, which completed the conquest of the kingdom, Edward I took steps to secure and consolidate his possessions by having a complete chain of fortresses along the coast from Chester to Harlech. This included Criccaeth, Carnarvon, and Conway. Flint and Rhuddlan were strengthened, and Beaumaris built later. According to the Liberate Roll, works were first ordered for Carnarvon Castle by a writ of November 10, 1283, the Castles of Conway, Criccaeth, and Harlech being carried on in the same year. These were great undertakings, and money was not plentiful, nor was there any occasion for the works at Carnarvon to be pushed forward beyond the others: indeed, the fact of the King having visited Carnarvon, and transacted business there, accompanied by the Queen, in 1283, strengthens the belief that there was a mansion fit for their reception before the Castle was begun.

"So little progress had been made at Carnarvon by 1295, eleven

years after Edward II's birth, that in a mere local insurrection the town was burnt, and the Castle taken. We are asked, however, to believe (for thus the question is narrowed down, unless the Rolls are spurious) that between November 10, 1283, and April 25, 1284 (the birthday of Edward II), engineering works of ditches and foundations, and building of basements (enormous undertakings even for one tower, and in the worst time of year for building operations) were carried out, and the Eagle Tower made fit for the Queen's reception. The thing is impossible.

"Sir Llewelyn Turner says that he has discovered (up the chimney certainly, but where I hope some day to follow him) the proof of two periods of the Eagle Tower. Nothing is more likely; but instead of the first period being that of a miraculous tower of less than six months' growth, I prefer, with the Deputy-Constable's leave, to recognise in it the evidence of a part of the eleven years' old Castle which was taken and probably partly destroyed in the insurrection of 1295, when the first Prince of Wales was in his twelfth year.

"I have no preconceived theory to support about Carnarvon Castle, not even a pet tradition, to cause the smallest leaning, and I repel the insinuations which Sir Llewelyn Turner has thought it well to make, to the effect that my late father adapted his use of the documents to suit his own views. In common with him and others who have written upon the Castle, I can have no object but the attainment of the simple truth. Like other writers, I take the documents, the buildings, and historical events, as they present themselves to me, and corroborate or support each other at Carnarvon; and I am grateful for your courtesy, Sir, in having again allowed me to point out what I conceive that truth to be.

"I have, etc.,

"ALBERT HARTSHORNE."

The comments on the correspondence in *The Antiquary* were exceedingly one-sided, and attempted to obscure the points at issue by making a personal attack on Sir Llewelyn Turner. We do not, therefore, consider them worth reproducing here.

IVY AND OTHER PLANTS ON OLD BUILDINGS.—The destructive effect of ivy and young trees growing on and in the walls of old buildings is too well known to all architects and students of the architecture of past times to need any comment. It is undoubtedly difficult to eradicate these destroyers of old buildings from walls, as old ecclesiastical structures and castles are often some distance from towns and villages, and constant vigilance is almost impossible. Even when a custodian is on the spot it is often highly difficult to keep unwelcome vegetation within bounds. Ivy is the best known depredator, as its work is only too visible—close to the ground, and within easy view of the most careless spectator. The wych-elm is also a most destructive plant, and usually commences operations from the wall-tops. Unlike the common elm of our hedgerows, the wych-elm

produces seeds very freely, and these seeds are either carried by birds or the wind into the crannies of old walls. Here they speedily vegetate, and the roots, small at first, but ever increasing in size and power, push irresistibly between the stones of old walls. If ivy, wych-elm, and similar plants are allowed to grow on or about old walls, the ultimate total destruction of the building is assured.

During a recent visit to Easby Abbey, near Richmond in Yorkshire, we saw several most remarkable instances of destruction caused by ivy and wych-elm. None of the instances are, however, recent, as at the present time the ruins are kept in the best possible order, and ivy and other plants are ruthlessly cut and kept within bounds. In past times this, however, was not the case, and many illustrative instances remain of the slow but destructive power of plants over old buildings. In fact, trees have in some instances grown in such peculiar positions, and have produced such large stems and huge, contorted roots at Easby, that excavation and exploration have been arrested. In one position a very large wych-elm started growth on one side of an Early English doorway with rebuilt Norman arch. The stem, by some accident of long past times, passed through the doorway and branched on the other side, so that at the present time the opening is nearly filled with a large tree-trunk, the huge, spreading roots being entirely on one side, and the great trunk and branches on the other. In other places (as near the north-east angle of the Infirmary Hall) huge trees have so uplifted and thrown down old walls, and immense, gnarled roots have so covered over or uprooted foundations, that investigation has been impossible.

The three accompanying illustrations show some of the results of vegetable growth on the ruins at Easby. Many others might have been sketched, but the three given are typical of the rest. Fig. 1 shows the remains of an ivy stem which had grown within a wall, 3 ft. 6 in. thick, at the east end of north wall of north transept. As may be

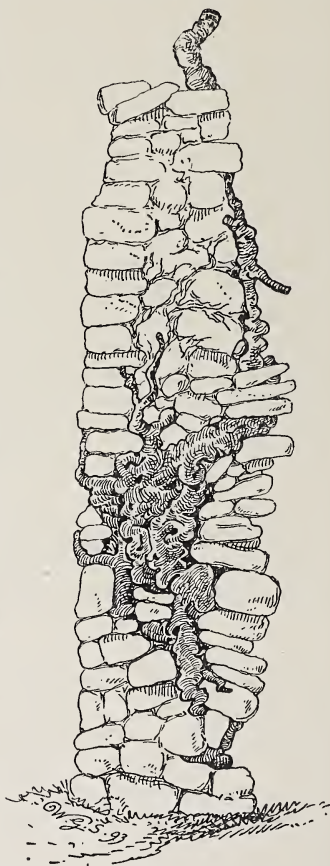


Fig. 1.—Wall destroyed by Ivy at Easby.

seen from the illustration, the ivy-stem within has pushed out the constituent stones of the wall. The ivy is now carefully cut, so that further growth is impossible. It would, however, be rash to say



Fig. 2.—Wych-Elm growing in Wall at Easby.

that the stem is really dead. The stem now helps to keep the wall from tumbling down, for a glance at the sketch shows that the ivy could not be removed without bringing down the wall.

The next illustration (Fig. 2) shows a wych-elm growing on and in the wall of the Buttery. The roots, some 6 or 8 ft. in depth, are inside the wall. The near face of the wall and both sides have been thrown down by the root-growth, whilst the branching stems of the tree are seen at the top.

A second illustration of the growth of wych-elm is given in Fig. 3. In this instance the tree is growing on and in a wall at the south-east angle of choir. This tree first started its growth on the top of a partly fallen wall, and the roots have grown over and in the wall and coalesced with the wall itself in such a manner that the tree could not be removed without totally destroying all that now remains of the ancient masonry.

The wych-elm seems to grow with great luxuriance in the neighbourhood of Easby, and during our visit we saw numerous young wych-elms in and on the wall-tops. When young, these infant trees are very deceptive in appearance, and resemble mere herbaceous plants or common annual weeds. Being on the wall-tops, a ladder and a sharp, powerful knife are necessary for their extirpation, and no doubt great vigilance is necessary for keeping the destructive vegetation within bounds. The ivy near the ground-line is mercilessly kept in order with the knife, but the young wych-elms on the wall-tops escape. Their "protective resemblance", when young, to common herbaceous plants saves them. Easby is now very well kept, and the remarks here made are given in a friendly spirit. No new ivy-plants or large wych-elms will be able to again ravage the ruins whilst they remain in the hands of the present proprietor.

W. G. S.



Wych Elm growing on wall of Presbytery, Easby Abbey,
Richmond, Yorkshire.



Archæologia Cambrensis.

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THE PLAGUE AT HAVERFORDWEST, 1651-2.

BY THE REV. J. PHILLIPS.

LOCAL tradition asserts that the plague was brought to Haverfordwest, on a market day, by sailors from a vessel lying in Milford Haven. The fatal Saturday must have been the 4th of October 1651, for the first death took place on the following Monday. The only extant record of the mortality is "A note of them that died in the town of all diseases, from the sixth of October last, 1651, untill the 5th of July 1652, in the iij parishes. The number that died from the foresaid day of October untill the 2 of March last, 1651, is the some of 46."

From the 2nd of March to the 5th of July the names and dates of death are given, and five deaths are added, bringing it down to July 7. The total number is 213. It may be assumed that the number of deaths for the five months (October to March) is about double the usual rate. As in the Tyneside epidemic of 1635-6, "the infection rested during the winter cold to begin again in the spring."

A rough draft of a paper of sanitary directions is so mutilated that it does not contain one complete sentence. It begins with an exhortation to repentance and reformation. The inhabitants are counselled to

“walk more closely with God hereafter, and to avoyd the occasion of all sins, especially swearing, Sabbath breaking, lyeing, drunkennesse, lasciviousnesse, mallice, envie, uncharitablenesse, which is rife in children as men.” They are urged to prayer “both at home in their families, and in publicke, in heareing the Word preached, ... that God would withdraw his present judgment from this towne, who will not deny to heare anie repentant sinner.” “Those infected in anie house, or hereafter shalbe infected, to be drawn to the pesthouse, to be placed there in the rooms provided.” The remainder defies even conjectural restoration, but some parts are clear.

It was, and is, popularly believed that cats and dogs spread infectious diseases, so one line begins, “All swyne, doggs, and cattis”, probably to be kept at home. In the chamber-reeve’s account for the year there are payments of 5s. to John Peyton, and, after his death of the plague, of 2s. to John Webbe, “for keeping the swyne off the streets”. Dungheaps and pools were to be attended to “forthwith”.

“Those whom it shall please God to visit” are to be prescribed for by Mr. Benjamin Price and surgeon, and “the poore sick” are to be supplied gratuitously both with medicines and with “drinckes of hearbes”. Strict guard is to be kept “at the pesthouse and at other houses”, and the constables are to be assisted by “able watchers”. The constables or watchers are “to go the rounds of a morninge”.

“Harry Folland” has apparently to do with the distribution of the “victalls” at certain houses. Supplies of provisions are to be received by the officials at the “redd gate”—the gate on the bridge over the Cleddau.

This document was drawn up when the pestilence revived in the early spring.

Among those who had died in the winter was Morgan Howells. His widow and children, with their servant, were shut up in the infected house. On Thursday, February 12, William Jones being commanded to

see the “back door of the said widdow Howell chained up, and going with the smith to that purpose, did espie in the garden, thrown out of the house of the said widdow Howell, a sheete or a shirte and a blankett”, which she refused to take back, “for they were not put forth to be brought in againe”. The next day Hugh Rice saw her throw out of her front window “two pieces of paper, one of white and the other of browne, beinge both wett”. Remonstrance called forth a volley of abuse. “Her neighbours should have a share as well as herself”, etc. Next Monday, “there being water to be put into the said widdow Howell’s house, she caused the mayde to take forth 2 bucketts of wash, & to give it to the swyne”. All which, with the poor woman’s vigorous language, is recorded in the depositions taken by the mayor on the 16th of February.

On Wednesday, the 18th, the Council, who, for some reason, anticipated stringent precautionary measures on the part of the County Justices, addressed to them a memorial or “certificate”. “Although we have watch upon three or four houses at present, we cannot learne of but one that is sicke.” “The towne is very poor.” “There appeares but slender provision in anie houses eyther of wealth or victualls, more than is provided from markett to markett; the assessment rate haveing now leavelled the better sort with the poorer; of which there was paid more than £400 within the last weake, most of which was gathered in a very sad and lamentable waie, & at least one hundred pounds borrowed by the Receavers to pay the same.” They urge, therefore, that “if it please God to continue the visitation, a supplie of maintenance may be had and provided as in your wisdomes you shall think good, according as the law hath provided, there being neare 3000 soules”.

This communication was delivered next day to Mr. Sampson Lort, an influential magistrate, that it might be laid before the fortnightly meeting of the Justices, to be held that day at Canaston. Nevertheless, on

Tuesday evening, the 24th, one of the constables of Prendergast brought to the mayor a warrant, directed to them by Bulton Ormond, a High Constable of Dungleddy Hundred, requiring them "not to permit anie to come into the house, or anie townsman to come thiere," and threatening "that if anie shall goe or traffique with the townsmen theire houses shall be shutt up untill it please God to withdraw his scourge from you."

The mayor lost no time in protesting against this stringent measure. The letter of the 18th had been addressed to "Roger Lort, Sampson Lorte, Henry White, Herbert Perrett, Thomas Parry, Maurice Morgan and Thomas Jones, Esqrs." The second letter was addressed to Parry and Jones, "being tould that the original warrant, if anie, came from your selves". Presuming that they had not seen the former "certificate", a copy of it was enclosed. "The towne is as touching the sickness in as good, or rather better condition. There hath not fouer died this last weeke (? month), and I cannot learne of one that is sicke. This population of near 3000 souls must starve if food be kept from them."

This representation induced the Justices, at their next meeting, on March 4th, to rescind their previous order. The constables are, however, required to keep strict watch "on the houses of such persons as are infected within your lymitts". From "each parish where the sicknesse is, two sufficient men" are to appear before the Justices or any of them, within six days, of whom one will be "sworne overseer of the watch in each parish where the sickness is". Meanwhile the situation at Haverfordwest was already changing for the worse.

The steadily increasing amount of the Army Assessment had been the subject of frequent remonstrances. Cromwell, before he sailed from Milford Haven for Ireland, in 1649, had promised to do his best for a town which had been so staunchly loyal to the Parliament; but the Scottish war followed upon the conquest

of Ireland, and nothing had come of the Lord General's intercession. Harrison had once been a good friend to the town, but he had been estranged in consequence of a serious misunderstanding between a former mayor and Vavasor Powell. A rate of ten shillings in the pound had proved insufficient to meet the demands of the military authorities. With great difficulty £400 had been raised in the early part of February, and the mayor and his brethren were driven almost to despair. They determined to make one more appeal to the Republican Government. This difficult mission was entrusted to Mr. Thos. Cozen, a young lawyer, the son-in-law of the mayor, Mr. Thos. Davids, of Robleston. He was provided, in addition to the petition to the Parliament, with letters to Cromwell, Harrison, Speaker Lenthall, and to Col. Goffe, who was a native of Haverfordwest. Goffe was one of Cromwell's most trusted officers, and accompanied him to the siege of Pembroke in 1648, when he was enthusiastically welcomed at the home of his childhood. Since then he had added to his reputation by his brilliant services at Dunbar and Worcester. The letters to the Speaker and to Goffe are sufficiently deferential, and that to Harrison is almost abjectly apologetic; but the communication to the "Lord General" is worded in proper petition form, beginning with "The Humble Petition, &c.," and ending with "Your petitioners shall ever pray." It is signed by the mayor, the sheriff, Lewis Barron (mayor in 1658) and twenty-two others, including nearly all the Council. Cromwell was already recognised as the ruler of England.

The story of the Assessment, with the light it throws on the finance of the Commonwealth, must be reserved for a separate paper. In the extensive correspondence we get interesting glimpses of Cromwell, Harrison, Goffe, and others, but we have room here only for such brief extracts as illustrate the history of the epidemic.

The petition to the Parliament, after stating that "every person in the towne, according to his estate,

payes a hundred times more than they doe in other places," adds "And it hath pleased God to visit the town with the pestilence, soe that the most part of the remaininge inhabitants are in very much want and not able to relieve themselves." The slightrness of the allusion was natural at the time, when there were only four houses shut up, and there was no known case of sickness in the town. But the pestilence was already waking out of its winter sleep. The letters are dated the 1st of March. The next day died "William Williams, of the pond", probably the keeper of the town pound, under the walls of the ruined castle. Letties, his wife, and three children followed him to the grave before the month was over. On the 3rd died "Jane, daughter of Thomas Meyler, glover." There were two deaths in St. Mary's parish on the 6th and 7th, and three, including a father and child, on the 9th, in St. Martin's. One died on the 12th, three on the 13th, one each on the 14th and 15th, two on the 16th, and three on the 17th, and on the 18th "James Price, gent.", his daughters Audrie and Marie, and two others. Next day, "the servant of Widdowe Howells," who, with her mistress, had figured in the depositions taken a month before, was one of three victims. 1652 opened gloomily. On New Year's Day (March 25th) there were three deaths; two of these were Parrotts. At the mayor's expense two shrouds were delivered to Walter Parrott, who had already lost a child on the 13th. There were three deaths on the 27th, and four on the 28th. On the 29th "Walter Parrott and Margrett his wife" followed their children to the tomb. One can understand the terror which the epidemic inspired.

The number of deaths for the month was 48, of which two had occurred in St. Thomas', 13 in St. Mary's, and 33 in St. Martin's.

In February the Council had rented two houses in St. Martin's of Alderman William Williams (mayor in 1641 and 1649). The larger of these, known as

“the great house”, and probably a warehouse of some kind, was used as the Pest-house. The other, described as “Edward Lloyd’s house”, was “had for the tarrcoats, or men that tended the sicke and buried the dead.”

At a later date some premises in Cokey Street, now City Road, were used as a convalescent home. In the sanitary regulations quoted above there is one provoking hiatus. Following the direction for the removal of the infected to the Pest House is a sentence of which we can only decipher—“the strange woman Lloyd’s house.” A sentence in a letter written by the mayor a few weeks later will explain this enigmatic fragment. The mayor left the town for Hereford, on municipal business, about the end of March or the beginning of April. He wrote from Hereford on the 18th of April, to say that he found it necessary to go on to London. A letter dated from “the Black Lyon on Fleete Bridge, the 27th of April”, announced his arrival in the capital, and begged the Council “not to conceive that he took the journey under a pretence to avoyde the sicknesse or trouble in the towne.” He asks that they will keep him well informed of affairs at home. In April the mortality was a little less heavy than in March, but there were 30 deaths—23 in St. Martin’s, and 7 in St. Mary’s, none in St. Thomas’.

The expenditure necessitated by the plague had exhausted the town’s stock—£100—and on the revival of the pestilence a weekly rate of £5 was imposed, which the inhabitants were too poor to pay. The mercers, shoemakers, and feltmakers were in sore straits. Their stock was “all in goodes lately come from St. Paule’s Fayre, and by reason of the sickness noebody will come to buy with them, neither can they be suffered to goe to any fayre or markett to make sale of their goodes.” The infected places in the county were Great Pill, Honiborough, Walterston, and Newton, on the northern shore of the harbour, and Crondale,

Illblocke, and Prendergast, in Dungleddy, adjoining the town on the east. These facts are stated in a memorial from the mayor, justices and aldermen, which was probably addressed to the county magistrates, at their fortnightly meeting at Canaston, on April 15th. Those gentlemen were less ready to help the town than to take precautions for the protection of their own districts. They "sent their warrentes all the countrie over that none of the people shall comerce with the towne". The markets, "hitherto plentiful", were stopped; May Fair, the principal Haverfordwest fair, held on May Day, was "proclaymed" and kept at Llawhaden. The Council "proclaymed it to be held in the west side of the Fursie Parcke", at a little distance from the town, but just within the municipal boundary. "Some people came from Roose, but very fewe."

The mayor, his son-in-law, and Mr. Herbert Perrett, of Haroldston, now in London, were doing their best for the distressed town. On Sunday, the 2nd of May, Haverfordwest was specially prayed for "in the Chappel of Whitehall and in St. Laurence in London, when Mr. Byne preached." On the 17th the mayor received a letter from the Council. They complained bitterly of the county authorities, "the Pembroke gents." "Wee have not as yet received any comfortt at all from the gents, but [they] have donne us all the spite and hindrances they could. The poore in the pest-houses doth increase dayly. How they will be maintayned wee knowe not, for the towne will nott be able." The mayor is desired "to petition Parlyement" for "an order to have releefe from the country according to statute, otherwise the poore is like to starve." He replied that same evening—Cromwell had that day promised his help. He has heard "that Mr. Synagon hath been lately very abusive towards Beniamyn. I praye you lett Beniamyn be righted therein; for you knowe he hath bene diligent and carefull from the beginning, and I praye you lett the visitor woman be

encouraged and not be abused by idle people, as I heare she is, for I am sure that Providence guided her hither and that shee under God hath bene an instrument of good." This was, evidently, the "strange woman" of the sanitary regulations. "Abuse" implies actual ill-treatment, not merely scurrilous language—a pathetic glimpse of Christian self-sacrifice, of which these few words are the only record on earth.

A day or two later the Commissioners of the Broad Seal wrote to the Pembrokeshire Justices "as touching the reliefe of the towne"; but the Justices had already taken action. At their meeting on May 13th they had before them "a certificate from the magistrates of Haverfordwest, being attested by Mr. Stephen Love, minister of the Gospel in the said towne, setting forth the sad, miserable, distressed condition of the said towne." "990 persons or so, are thereabouts, as we are credibly informed, are in want of the necessary foode to sustaine nature." The Justices, therefore, desired that the parish constables shall "repaire to the houses of the parishioners of their respective parishes and there to take and receive of the masters, mistresses, or dames of the said houses those provisions in money, corne, butter, cheese, and other victualls or provisions as they shall freely and voluntarily give and contribute." A careful return is to be made of "the names of every one that doth contribute and alsoe what, or to the vallee of how much they doe contribute, and alsoe what they are willinge monthly to contribute during the continuance of the plague." They are also to return the names of those who can give but will not. The High Constables of the Hundreds are to appoint in each division of their Hundreds some "able, honest man", who is to receive the contributed provisions and to arrange for their carriage to Haverfordwest, where, "at Porfield or some other place nere the town," they are to be handed over to the mayor or his deputy, and to be distributed by him "with the advice of Mr. Love." No time is to be lost, and a report is to be

made at the next meeting of the Justices, to be held at Pembroke on the 27th. The order is signed by Henry White and Sampson Lort. Appended is an order of the same date, that as Haverfordwest, "the usuall place for buying and waying of wool, is now infected with the plague," wool markets are to be held weekly, on Tuesday, at Steynton, and on Saturday, at Llawhaden.

Contributions soon began to arrive. At least £30 had been received before the end of May. The total amount of the Benevolence is returned as follows :—

Hundred.			£	s.	d.
Roose	...	...	..	13	9 2
Narberth	...	...	...	13	3 3½
Castlemartin	...	...	...	8	18 6
Kemes	...	..	...	6	6 0
Dewysland	...	...	...	2	16 10
Kilgerran	...	...	...	2	2 9
Dungleddy	...	...	...	1	17 1
			£48 13 7½		

Of this about £6 was sent in provisions. The Narberth contribution includes £4 from Sir Hugh Owen. It is probable that some private charity found its way through other channels. In 1650 Haverfordwest had contributed liberally towards the relief of "the sick and distressed in Tenby", and the little seaside town now sent some help to Haverfordwest. The amount is not stated, but Mr. Palmer, who brought it, was entertained with "wyne and his dinner", at the cost of 7s. A supply of provisions sent by boat from Carew, and which cost 2s. to carry from the marsh to the town, was surely more than the eleven loaves and twenty-two cheeses which are reported as coming from Carew and eight other parishes. Of the whole amount from Roose, Steynton sent £2 4s., and Llangwm £2 17s.—more than one-third.

At the July Quarter Sessions a monthly rate of £80 was assessed on the whole county, beginning from July 13th, to be paid as long as the distress lasted in Haverfordwest. Up to Michaelmas, when the mayor's

year of office ended, about £128 had been received, that is, the whole of one month's rate and half of the second.

The following table shows the number of deaths from all causes in the three parishes from March 2nd to July 7th :—

	St. Mary.		St. Martin.		St. Thomas.
March	... 13	...	33	...	2
April	... 7	...	23	...	0
May	... 4	...	24	...	5
June	... 13	...	29	...	3
July 1-7	... 3	...	7	...	1
	—		—		—
	40		116		11

The weeks ending March 30 and June 28 were the most fatal, the deaths being 14 and 15 respectively.

For the remainder of the year we have no return of deaths, except such as took place at the Pest-house or in Cokey Street; but there are four documents which cover, more or less completely, the whole period from the third week of May to the end of the civic year. These are :—

1. A weekly return of the total number receiving relief.

2. A bi-weekly nominal list of persons in the Pest-house and in Cokey Street.

3. A bi-weekly account of provisions sent to them.

4. Weekly lists of the families supplied at their own houses with provisions, chiefly bread.

5. A statement of the disbursements of the deputy mayor.

1. Thursday was the day for "serving the poor and needy inhabitants in their several wards". On the 20th of May the number was 254, but the following week, when the county contributions had come in, it rose to 408. From that time to the end of September, when the return ends, it was rarely much above or much below 400. The highest number was on the 17th of June, when 450 were served. On the 30th of September, the date of the last entry, there were 414.

II. The nominal list of persons in the Pest-house and in Cokey Street was made on Tuesday and Saturday. Those in the Pest-house were divided into three classes :—(1) Sick on the Town's charge ; (2) Sick on other men's charge ; (3) On recovery at the Town's charge. The number, including those in Cokey Street, but not those "on other men's charge", rose from 31 on May 20 to 72 on August 18 ; and a fortnight later it stood at 70, but gradually decreased to 37 on October 2. From the provision account we learn that the number diminished rapidly until, on November 20, the Cokey Street quarters were empty, and there was one person left in the Pest-house "on recovery".

III. Provisions were sent to the Pest-house and to Cokey Street on Wednesday and Saturday. The usual weekly allowance per head was : "The sicke—butter, 1 lb. ; oatmeal, 1 quart. ; in money, 8*d*. On Recoverie—bread, two 4*d*. loaves ; cheese, 2 lbs. ; oatmeal, 1 quart. In Cokey Street : bread, two 3*d*. loaves ; cheese, 2 lbs. ; oatmeal, 1 quart. Occasionally a half-pint of girts per head was sent to the sick once, and very rarely twice, in the week. The 3*d*. loaves for Cokey Street appear first on the list about the end of July. Bread was not sent to the sick, except to a few of the children, or to some about to be placed on the "Recoverie" list. From August 7 to October 2, 1 lb. per head was sent for those "on Recoverie" every Saturday, and once on a Wednesday ; the total quantity being 257 lbs. Mutton is occasionally entered as sent to the sick. The amount entered is small, but the 8*d*. per head in money was sometimes sent "in mutton or money". It probably covered frequent purchases of mutton as well as other necessaries. There are also several entries of money spent in "necessaries for the sicke". It is to be feared that luxuries, or even comforts of the simplest kind, were rarely seen in the Pest-quarters.

IV. For the eighteen weeks from May 26th to Sep-

tember 23, of the lists prepared for the Thursday distribution there are twelve extant. For the purposes of municipal taxation the town was divided into eight wards. These, arranged according to the length of their relief lists, were St. Thomas, Ship Street (Quay Street), Dew Street, Bridge Street, Market Street, St. Mary's, St. Martin's, High Street. For St. Thomas Ward the average would be 90, and for High Street Ward, 20.

In the earlier lists there are three columns, for the number of the family, for the bread supplied (given in pence), and for herrings. According to the earliest list (May 26), in St. Thomas' Ward, 92 persons received 13s. 1*d.* in bread and money, and 188 herrings. After June 10 the herring column disappears. On July 22, in the same ward, 79 persons received in bread 8s. 4*d.*, and in Dew Street 63 received 7s. 4*d.* Oatmeal and cheese figure also in the earlier but not in the later lists.

v. The disbursements of the mayor (or deputy-mayor, Mr. Davids being absent for nearly the whole of the summer) amounted, from May 20 to October 2, to £200 19s. 2½*d.* For the first three weeks the statement is incomplete. From June 17 to October 2—fifteen weeks, it amounts to £183 12s.—about £12 per week. Of this, £5 14s. 1*d.* was spent in the purchase of 790 lbs. of beef, of which only 257 lbs. is accounted for at the Pest-house. Mutton was sent, in one or two cases, to infected houses. The purchases of cheese, oatmeal, etc., as well as of beef, show that the "bread lists" represent only a part of the stated distribution of food.

Private benevolence from both town and country must have supplemented the relief distributed by the authorities.

The rector of St. Thomas, Stephen Love, was very active in soliciting help from other parts of the country. The living of St. Mary's appears to have been vacant. Mr. Love, whose parish lay outside the walls, on the

south and west, probably lived at Haroldston, the seat of the staunch Puritan squire, Herbert Perrett.

On the 23rd of July, Mr. Arnold Thomas, ex-mayor, sent to the town a letter with a small sum he had obtained from Kemes. Doubtless others were similarly active.

The tarrcoats, "who tended the sick and buried the dead," were paid 15s. on Wednesday and Saturday.

The examination of the deputy-mayor's financial account must be reserved for another paper, with other topics connected with the epidemic.

VI. It remains to be seen what evidences we have of the death-rate subsequently to the 7th of July. In the lists of those in the Pest-house and in Cokey Street there are 11 deaths entered for July, 15 for August, and 15 for September.

The very high mortality in St. Martin's parish during the spring and early summer was largely augmented by the deaths in the Pest-house. If we assume that one-third of the total number of deaths from plague took place in the Pest-house—and the proportion could scarcely have been much greater—it would lead to the inference that the July-September death-roll in the Pest-house, amounting to 41, represented a mortality from the pestilence of at least 90, perhaps over 100.

The deaths in the house are frequently those of recent arrivals. In one week in August there are four entered as "newly added" on Wednesday, all of whom were dead before Saturday. The imagination is irresistibly fascinated by the grim tragedies that can be read between the lines of the official reports. One will suffice.

John Bayliffe lived in Quay Street, then Ship Street, in the part nearest to the High Street. He was probably a labourer. His daughter was brought to the Pest-house on Wednesday, September 1st. Before Saturday she was dead. Her father had been brought in by that day, with another child. Before Tuesday

he was dead. The child remained in the house. On the same day in which his death is recorded, his widow appears in the list first time, but as "on recovery". On Saturday, the 18th, she was added to the sick, while another daughter appears on the "recovery" list. On the next page the mother and both children are returned as dead. These are the last deaths recorded in the official lists.

THE FLEMINGS IN PEMBROKESHIRE.

BY HENRY OWEN, F.S.A.

THE curious story of the settlement of the Flemings in West Wales in the twelfth century, the last body of settlers who went to make up the English nation, has received scant notice from historians. The Norman invaders became, after a short time, absorbed in the conquered race; but the Flemish colony remained for centuries a separate people, and took no small share in making the history of South Wales. The subject has been treated in an earlier number¹ of this Journal, and was discussed at the Meeting of the Association at Tenby in 1851,² in which discussion Bishop Thirlwall and Mr. E. A. Freeman took part. Fenton, when he came to treat of this matter, "found the materials so scanty as to be compressed into the compass of a dozen lines";³ but Mr. Laws has found material for an interesting chapter in his History.⁴

Mr. Freeman speaks⁵ of the "legendary story" told in the *Bruts*, of the Flemings having been driven out of their own country by an inundation. The story appears also in various English chronicles. Orderic Vitalis, a contemporary writer, who, although born in England, passed his life in Normandy, and may, therefore, be presumed to have had means of knowledge, tells the same story, but places the inundation at the end, and not at the beginning, of the reign of Henry I. But Orderic's dates are not always trustworthy. He says, in his *Ecclesiastical History*⁶ (1134),—"In Flandria mare noctu redundavit et per vii milia repente

¹ *Arch. Camb.*, II, i, 138.² *Ibid.*, II, ii, 315.³ Fenton's *Pembrokeshire*, p. 202.⁴ Law's *Little England*, p. 107.⁵ Freeman's *Norman Conquest*, v, p. 854, note c. c.⁶ Ed. Le Prevost, v, p. 42.

diffusum basilicas et turres et tuguria pariter operuit et innumera hominum milia pari periculo absorbuit. Sic mare miserorum punitionem in puncto peregit et confestim ad locum suum jussu Dei remeavit." In this Orderic is followed by the Flemish historian, De Lettenhove,¹ who fixes the date immediately before the coming of William of Ypres to England to the assistance of King Stephen.

But whether this story of the tidal wave be legendary or not, the settlement of the Flemings in this country seems to have been due rather to political troubles in their own land and to the outlet required by the vigorous race to whom Gerald (who did not love them²) pays so high a compliment.³

There is evidence of intimate relations between England and Flanders during Anglo-Saxon times. As Mr. Freeman, in the note above referred to points out, the languages of the two nations were then much more alike than after they became fixed in their present form;⁴ and to explain how the modern Fleming of Roose speaks the English tongue it is not necessary to believe the fable of the Gwentian Brut that Henry I placed English among them to teach them the language.⁵

Tostig brought Flemings to England in 1066 to win the crown from his brother Harold.⁶ William the Conqueror married a daughter of the Count of Flanders,

¹ I, p. 431.

² See *Gerald the Welshman*, p. 158.

³ Rolls Edition, vi, p. 83.

⁴ Matthew Paris (*Hist. Angl.*, R. E., i, 381) has left us a picture of the Earl of Leicester's Flemish mercenaries in 1173, in their premature delight in having conquered the country, "choreas ducentes patria lingua saltitando cantabant

"Hoppe, hoppe, Wilekin, hoppe Wilekin,
Engelond is min ant tin."

⁵ *Arch. Camb.*, III, x, App., p. 101. The chronicler gives it for his opinion that these Flemings were the plague of Dyved and Deheubarth because of their deceits and lies, in which they excelled all who held sway in the Isle of Britain. But this compilation is only of interest as embodying later traditions.

⁶ Gaimar, *Lestorie des Engles*, R. E., ii, p. 163.

and there were doubtless Flemings among the motley host which followed him to Hastings. Many of Matilda's countrymen soon followed to share in the spoils of the conquest. In 1067 we find William sending Flemish masons to build a Castle at Durham.¹

William Rufus had Flemish mercenaries in his army in Normandy in his war against his brother Robert;² and Stephen employed them in large numbers,³ and his bodyguard, under William of Ypres, were as hateful to the Normans as to the Saxons.⁴

Gervase of Canterbury, a twelfth century writer, gives forcible expression to his hatred of the Flemings. He calls them "lupi Flandrenses,"⁵ and states that "deposito, quod illi populo familiare et quasi proprium est, texendi officio catervatim in Angliam conflunt et famelicorum more luporum terram Anglicanam ad nichilum redigere studuerunt."⁶ He accused them "qui Duci et paci invidebant" of attempting to murder Henry, Duke of Normandy,⁷ which may account for an expression of opinion of the Duke when he had become King of England, "quia eo iudice inter omnes populos gens sunt detestabilis."⁸

It may safely be argued that during the first three Norman reigns large bodies of Flemings, industrial as well as military, settled in different parts of England.

It is related in the chronicles that Henry I, who had strengthened and settled the Scottish frontier, and in whose reign the first border castles were built, collected the Flemings and planted them first in the waste lands upon the Tweed, and afterwards⁹ removed them to what is now the Hundred of Roose, in the county of Pembroke.

¹ Gaimar, ii, 172.

² Orderic, iv, 45.

³ *Ibid.*, v, 81, 127. See also Gervase of Canterbury, *Hist. Angl. Script.* X, 1346, 6, and William of Malmesbury, *Historia Novella*, R. E., ii, 540.

⁴ Orderic, v, 84.

⁵ Gervase, 1426, 341.

⁶ *Ibid.*, 1349, 65.

⁷ *Ibid.*, 1376, 11.

⁸ Matthew Paris, *Hist. Angl.*, R. E., i, 300.

⁹ Holinshed, *anno* 1107, says that they were settled on the Tweed for four years (see p. 100 below).

The principal authorities are :—*Florence of Worcester*.¹ “Rex Anglorum Henricus (I) Flandrenses qui Northimbriam incolebunt cum tota suppellectili sua (bag and baggage) in Waloniam transtulit et terram quæ Ros nominatur incolere præcepit.” *Orderic*,² who was born on the Welsh borders: “Tunc (1134) Guali Britones a cunctis gentibus quæ sub regis Henrici ditione consistunt vehementer afflicti sunt et plurimæ regiones eorum Flandrensibus datæ sunt.” *Alfred of Beverley*.³ “Additur hiis et nostro tempore sexta nacio; i.e., Flandrenses, qui de patria sua venientes in regione Mailros in confinio Gualiarum jubente rege Henrico habitationem acceperunt. Qui huc usque in insulam catervatim confluentes, nec minus quam indigenæ armis et milicia potentes, magnam sibi terram in ea parte sub Normannis militantes acquisierunt. Quorum crebra in insulam confluentia et inter Normannos cohabitatio, quousque procedat, sequens ætas videbit.” *William of Malmesbury*.⁴ “Walenses rex Henricus (I) semper in rebellionem surgentes crebris expeditionibus in deditionem premebat: consilioque salubri nixus ut eorum tumorem extenuaret, Flandrenses omnes Angliæ accolæ eo traduxit. Plures enim, qui tempore patris pro materna cognatione confluerant, occultabat Angliæ adeo ut ipsi regno pro multitudine onerosi viderentur: qua propter cum substantiis et necessitudinibus apud Ros provinciam Walliarum, velut in sentinam conguessit, ut et regnum defæcaret et hostium brutam temeritatem retunderet.” And again: “Porro rex Henricus (I) excellentis ingenii vir, qui modo regnat, invenit quæ commenta illorum [the projects of the Welsh] labefactaret arte, Flandritis in patria illorum collocatis qui eis pro claustris sint et eos perpetuo coerceant.”⁵ *Brompton*: “Hiis temporibus (7th Hen. I) gens Flandriæ propter desolationem

¹ *Chron. ex Chron.*, Anno III, Eng. Hist. Soc., ii, 64. See also *Alfred of Beverley*, ed. Hearne, ix, 73.

² V, 43.

³ I, 4. Observe the prophecy, at the end of this passage, of the future excellence of the people in whom the blood of the Normans and Flemings is mixed.

⁴ *De Gest. Reg. Angl.*, R. E., ii, 477.

⁵ *Ibid.*, ii, 365.

patriæ suæ per jactantiam æquoræ arenæ diu vagabunda, locum a rege Henrico expetit, qui orientalem plagam Angliæ juxta fluvium Twydæ primo eis concessit, quos tandem postea sub anno regni sui XI in Westwaloniam apud Ros et Haverford transduxit.”¹ In David Powel’s *Historie of Cambria* the account of the chroniclers is Englished thus (the quaint language is spoilt in the later editions): “The yeare 1108 the rage of the sea did overflow and drowne a great part of the lowe countrie of Flanders, in such sort that the inhabitants were driven to seeke themselves other dwelling places, now came to King Henrie and desired him to give them some void place to remaine in: who being verie liberall of that which was not his owne, gave them the land of Ros in Dyvet, or West Wales, and there they remaine to this daie, as may well be perceived by their speach and conditions, farre different from the rest of the countrie.”² In the translation of Sir John Prise’s *Description of Cambria*, prefixed to the same work, it is said that the “Normans and Flemings who doe remaine and inhabit about Tenbie, Penbrooke, and in Ros to this daie, can neither Welsh nor good English as yet.”³

The above chroniclers are all contemporary writers, but a passage in *Higden*,⁴ who wrote in the early part of the fourteenth century, is worth citing: “Flandrenses tempore regis Henrici (I) in magna copia juxta Mailros ad orientalem (?) Angliæ plagam habitationem pro tempore accipientes . . . jubente eodem rege ad occidentalem Walliæ partem apud Haverford sunt translati.” Mailros is the ancient name of both Melrose in the county of Roxburgh and of Marloes in the county of Pembroke;⁵ it would appear that Higden alludes to the former and Alfred of Beverley to the latter place, where, according to Fenton,⁶ was one of the few strongholds of a Flemish chieftain in Roose.

¹ *Hist. Angl. Scrip. X*, 1003, 21.

² Ed. 1584, p. 163.

³ P. 18.

⁴ *Polychronicon*, R. E., ii, 152.

⁵ See Owen’s *Pembrokeshire*, p. 292.

⁶ *Pembrokeshire*, p. 163.

Of the Welsh chronicles, the *Annales Cambriæ* merely state "Annus MCVII. Flandrenses ad Ros venerunt".¹ The *Brut y Tywysogion* places the invasion in the year 1105; it relates the story of the encroachment of the sea in Flanders, and says that the Flemings, who had been concealed somewhere in Britain for a number of years, seized the whole cantred of Roose and entirely expelled the inhabitants.² Both chronicles have numerous allusions to the subsequent actions of the Welsh Flemings. How completely the inhabitants were driven out may be seen at this day by the absence of Welsh place-names in Roose. In Castle-martin, the other purely English hundred of the county, in which there were Flemish colonies, numerous Welsh place-names are still left. In the *Gwentian Brut*³ we have accounts of two settlements in Roose, one in 1106 and the other in 1113, in either case preceded by an inundation in Flanders; but the acquaintance of the chronicler with the subject may be gathered from his statement that the first settlers remained for a few years and then disappeared.

It is probable that the Flemings came by sea, and their traditional landing-place is Sandy Haven, a creek on the north of Milford Haven.⁴ Verstigan, who improves on the story of the inundation by telling us that there were divers steeples which still appeared at low water to testify to it, follows another and later account that the Flemings were first settled by Henry I at Carlisle, but this may merely have been their point of departure for South Wales.⁵

Henry II immediately after his accession expelled Stephen's Flemish mercenaries (whom, as appears above, he had good cause for hating) from England. *Brompton*⁶ says that he sent to their own countries all the foreign soldiers: "et maxime Flandrenses quorum

¹ R. E., p. 34.

² R. E., p. 81.

³ *Arch. Camb.*, III, x, App., pp. 89, 101.

⁴ Fenton's *Pembrokeshire*, p. 178.

⁵ *Restitution*, p. 100.

⁶ *Ut sup.*, 1043, 55.

tunc in Anglia magna fuit multitudo." Matthew Paris¹ gives the same account, but Trevet² adds: "Quorum nonnullos ad marchiam transtulit Walliæ occidentalis."

That some came to Dyved is probable, even if there were no better authority for the statement than the Gwentian compiler,³ who also asserts that a large body of English marauders joined the Flemings there at the end of Henry's reign.⁴ If the story is of any value it goes to show that the languages of the two peoples could not have been very dissimilar.

There was a further expulsion of Flemish mercenaries from England in the time of John. Matthew Paris, in his version of Magna Charta,⁵ mentions the Flemings by name among the foreigners to be expelled, and states that the Flemings in John's army "nec Deum timebant nec homines verebantur."⁶ The later importations of Flemings were probably of the military type, but hemmed in, as the colony was, between the deep sea and the Welsh, they must all have learnt the use of arms.

Mr. Freeman (*loc. cit.*) argues that Roose must have had a wider meaning than the modern hundred, as he states that the settlement included the whole of the south of the county. But it would seem that the Flemings from Roose had only isolated bodies in Castlemartin, as they had in other parts of the county, and, indeed, along the whole coast of South Wales as far as Gower. There are Flemingstons in Castlemartin. Such a name would have no meaning in Roose, where every *ton* was a Flemingston. Gerald, who knew his native country well, evidently looks upon Roose as the head quarters of the race, whence they spread elsewhere. He speaks of the

¹ *Hist. Angl.*, R. E., i, p. 300. *Chron. Maj.*, R. E., ii, p. 205.

² *Trivetii Annales*, Eng. Hist. Soc., p. 36.

³ *Ut supra*, p. 127.

⁵ *Chron. Maj.*, R. E., ii, p. 604.

⁴ *Ut supra*, p. 141.

⁶ *Ibid.*, ii, p. 636.

“Flandrenses de Ros”¹ and of the “Flandrenses tam extra Ros quam intra.”² He mentions Flemish colonies in Dungleddy (it is obvious that they were strong in the parts of that lordship near Haverford) and in the old Norse settlement at Angle.³ That the Flemings soon spread over to the south of Milford Haven is evident from the return of the Sheriff of Pembrokeshire in the Pipe Roll of the Exchequer, now attributed to the twenty-first year of Henry I, in which Godebert “Flandrensis de Ros”, and two other Flemings, Walin and Witson, are mentioned.⁴ It would be interesting to know how far the Norse, who had left so strong a mark in the map of Pembrokeshire, had survived to Gerald’s time. They then still held the opposite coast of Ireland, and the old Norse crossing to Druston Chins in Roose was in use in the time of Henry II.⁵ The connection between Wexford and Roose was maintained to the time of Queen Elizabeth, when the Irish (whose descendants can still be traced) swarmed over with their bad manners and their whiskey, as George Owen so plaintively laments.⁶

Gerald says of the Flemings: “Gens hæc originem a Flandria ducens, ab Anglorum rege Henrico primo ad hos fines habitandum transmissa. Gens fortis et robusta, gens lanificiis usitatissima, nunc ad aratrum nunc ad arma gens promptissima.”⁷ The Pembrokeshire farmer still calls a furrow a *voor*, in the language of the men who taught him the use of the plough; and the Flemish Way remains as a memorial, not of those who made it, but, as George Owen points out,⁸ of the race who were so prompt in arms in their forays on the Welsh of Northern Pembrokeshire. Of their “lanificia”, their hereditary craft, the tucking and carding mills (in modern Flemish *drukkend* and *kaerdend*) bear witness.

¹ R. E., i, p. 24.

² *Ibid.*, p. 28.

³ *Ibid.*

⁴ Hunter’s edition, Record Commission, p. 136.

⁵ See *The Song of Dermot and the Earl* (Orpen), p. 215.

⁶ Owen’s *Pembrokeshire*, p. 40.

⁷ R. E., vi, p. 83.

⁸ Owen’s *Pembrokeshire*, p. 104.

Higden, writing in the first half of the fourteenth century, says: "Flandrenses qui occidia Walliæ incolunt, dimissa jam barbarie, Saxonice satis proloquuntur."¹ But, as Mr. Freeman has shown, they probably from the first spoke *Saxonice*. *Humfrey Lluyd* merely states that they did not speak Welsh: "Flandrenses in hunc diem utque moribus et lingua a Cambris diversis cognoscuntur";² and (in Twyness's translation): "The Flemmings being driven out of their country by breaking in of the sea tooke upon them the possession of Rosse, a province of Demetia. Who, in many warres were provoked by the Princes of Wales, but always valiantly defended them selves and theirs and at this day differing from the Welshmen in tongue and manners, are yet in the same place recompted for Flemmynges."³

But a better authority, the Elizabethan historian of the county, speaking of the banishment by Henry II of the Flemings whom Stephen had brought to England, when "he sent some of them to their cozens in Penbrokshire", tells us that there was no difference, in his day, between the Flemings and the other English inhabitants,⁴ although in his praise of the people of the county for their gentleness, industry, and "true and plaine dealinge", he admits that they were the true "heires of those ancient Ffleminges".⁵ Yet early in the previous century they seem to have maintained their distinctive character as a race, when they nearly succeeded in putting an end to the career of Owen Glyndwr.⁶

Fenton, following (as ever) George Owen,⁷ says that the Flemish settlers included few men of rank, but were mainly soldiers and artificers.⁸ It is probable

¹ *Polychronicon*, R. E., ii, p. 158.

² *Comm. Brit. desc. frag.*, ed. 1572, p. 64.

³ *The Breviary of Britayne*, ed. 1573, p. 58.

⁴ Owen's *Pembrokeshire*, p. 17.

⁵ *Ibid.*, p. 43.

⁶ See *Arch. Camb.*, II, ii, 30.

⁷ Owen's *Pembrokeshire*, p. 17.

⁸ Fenton's *Pembrokeshire*, pp. 203, 429.

that many of the castles in which Pembrokeshire is so rich were due to Flemish builders, and that we owe to them the church towers which are a distinctive feature of the district ; but as early as the time of Gerald, a Fleming, Rickert, the son of Tankard, held the important post of Castellan of Haverford.¹

It is not easy to appropriate among the various Teutonic races the place-names of Little England. The adventurers of Western Europe, who followed the standard of the Conqueror, are roughly spoken of as Normans ; and the settlers in the county in Norman times were probably of a mixed origin, as George Owen² says, Normans, Flemings, and English were for many years sent down to maintain the garrisons. There was also a continuous stream of people from the opposite coast of Devon and Somerset. Many local words are still in use on both sides of the Channel. Gerald³ speaks of the “publicus transfretantium transitus” between Milford and the opposite coast, which proved such a source of perplexity to brother Philip of Manorbier.

There is reason to believe that among the homesteads founded by persons of the Flemish race are Herbrandston, Harmeston (*Harmerston*⁴), Hubberston (*Hubertston*), Jordanston, Lambston (*Lambertston*), Loveston (*Luelston*), Rogerston, Ripperston, Tankardston, Walterston, Uzmaston (*Osmondston*), and probably some of the numerous Williamstons. *Frowlynchirch* (mentioned in the *Black Book of St. David's*) has been identified with the Church of Our Lady at Spital.⁵

The interesting vocabulary of the dialect of English Pembrokeshire has not yet been treated upon scientific principles, and to do so would require a more extended

¹ R. E., vi, p. 85.

² Owen's *Pembrokeshire*, p. 17.

³ R. E., i, p. 189.

⁴ The names given in brackets are the forms under which they appear in Latin records.

⁵ See Owen's *Pembrokeshire*, p. 342.

knowledge of the early form of the various languages than the writer can lay claim to. The following specimen words, with their equivalents in modern Flemish,¹ are given, although for the reasons above stated as to the place-names, it is not possible to speak with confidence :—

Bully bo, a bogey, *bullebak*; *blinch*, a glance, *blik*; *claps*, idle tales, *klappen*; *coglines*, little balls, *kogelen*; *dysel*, a thistle, *distel*; *erger*, to wrangle, *ergeren*; *filty*, tawdry, *fieltery*; *hattrick*, charlock, *hadik*; *maund*, a basket, *mand*; *nesh*, feeble, *nesch*; *pilk*, to butt, *pikken*; *scadly*, evil, *schadelyk*; *slink*, poor, *slinksch*. While those staunch conservatives, the children, in their sports, when they push a swing, say that they are playing at *jingel offen* (*schongel doffen*).

If it be true that a nation, as a language, is the stronger in proportion to the diversity of the materials which make up its component parts, the loyal old county historian may have had some ground for the belief which he sets forth in his eloquent chapter on the “Worthynes of Penbrokshire.” The different races have in the course of centuries been welded together,—Welsh, Norse, Norman, Fleming or Saxon, they are all Pembrokeshire men.

¹ See Olinger’s *Vlaemsch-Fransch Woordenboek*, 1839. Some Pembrokeshire words have been attributed to the Walloons; but there is no evidence that they accompanied their Flemish neighbours, and the words might equally be derived from some other Romance source.

TILES FOUND DURING THE RESTORATION OF BANGOR CATHEDRAL.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

SOME of the tiles discovered when Bangor Cathedral was restored under the superintendence of the late Sir George Gilbert Scott are here illustrated from drawings prepared by D. Griffith Davies, Esq., of Bangor.



Fig. 1.—Tiles at Bangor Cathedral. Scale, one-sixth linear.

It appears from a letter dated 2nd April 1894, from Mr. E. C. Morgan, of 37, Elderslie Street, Glasgow (who was clerk of the works at the time of the restoration),

addressed to Mr. Griffith Davies, that these tiles were found scattered about in the earth and *débris* below the floor of the choir, and in all probability they formed part of the original pavement of the presbytery.

Pattern Fig. 1 is of a very unusual design, as the tiles which go to make up the circular part are apparently shaped so that their outlines follow the ornament instead of each tile being a square, as is the case in Figs. 2 and 3.

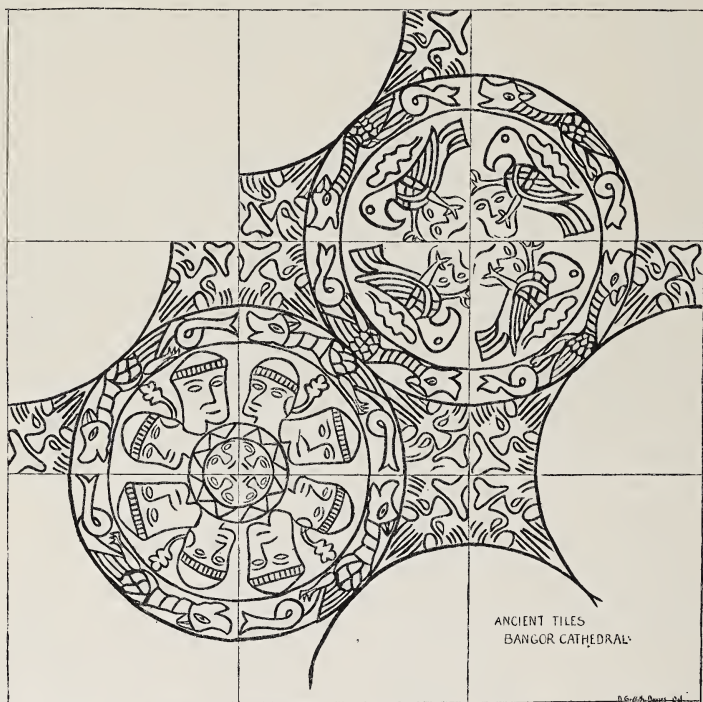


Fig. 2.—Tiles at Bangor Cathedral. Scale, one-sixth linear.

I am inclined to believe that the birds, animals, etc., and human heads, shown on the tiles are merely the rude, grotesque, conventional designs of the manufacturer, and that they have no symbolical meaning; at any rate, if they had, it is impossible now to say what was intended. The birds, hares, or rabbits, on Fig. 1; the monks' heads and bird of prey (apparently picking

out the eyes of a man), with the surrounding rings of flying dragons, in Fig. 2; and the nondescript four-legged beast, not unlike a muzzled bear, and rabbit issuing out of its burrow, in Fig. 3, are certainly different in character and design to any mediæval tiles I have ever seen.

The winged dragon in the circular border of No. 2 is of the type seen upon some of the Welsh monumental



Fig. 3.—Tiles at Bangor Cathedral. Scale, one-sixth linear.



Tiles found at Bangor.

Fig. 4.—Tiles at Bangor Cathedral. Scale, one-fourth linear.

slabs and effigies of the thirteenth century. See the coffin-lid of Joan, Princess of Wales, wife of Prince Llewelyn ap Iorwerth (*Arch. Camb.*, 3rd series, vol. i, p. 80), upon which appears a winged dragon of similar character to that on the Bangor tiles. The birds and other animals may have been copied from a mediæval Bestiary, or Book of Beasts. The bird and man's head on Fig. 2 may possibly be intended for a "Caladrius". See *Early Christian Symbolism*, by J. Romilly Allen, F.S.A.Scot., pp. 348-52.

Design Fig. 4 is an heraldic tile, a double-headed eagle displayed; it is not an uncommon pattern, and may have had no special connection with Bangor Cathedral.

Fig. 5 is a border-tile. The drawing of the foliage in this design, and also in Fig. 1, appears to be of late fourteenth or early fifteenth century character.

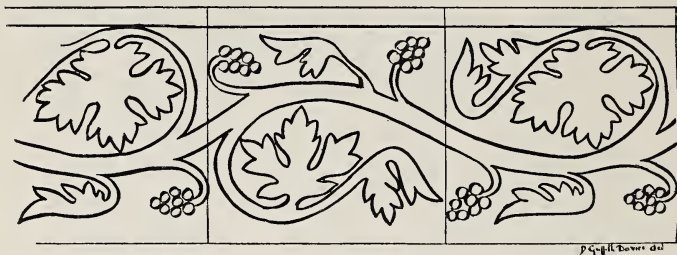


Fig. 5.—Tiles at Bangor Cathedral. Scale, one-fourth linear.

The tiles in Fig. 6 are of an ordinary type, and similar tiles to these were found by me at Strata Florida and Strata Marcella Abbeys. I saw tiles of the same design taken out of the crypt of old St. Chad's Church, Shrewsbury; and they have also been found at Barrow, near Brozeley, Acton Scott Church, and Tong Church, all in the county of Salop.

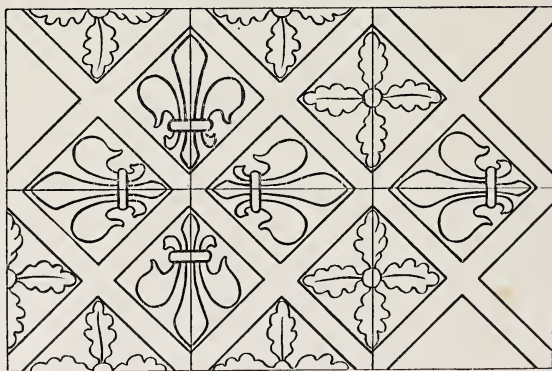


Fig. 6.—Tiles at Bangor Cathedral.

The tiles in Figs. 1, 2, and 3 somewhat resemble, and are of the same type as, those discovered at Hammer Church, illustrated in *Arch. Camb.*, 5th series,

vol. ix, p. 80; and this particular class of tiles may have originated from a North Wales manufactory; it is, therefore, important to collect drawings and illustrations of any other mediæval tiles that may be in existence in North Wales or its borders.

It will be within the recollection of some of the members of the Cambrian Archæological Association that they saw some very fine tiles taken up at Basingwerk Abbey at the time of the Holywell Meeting. These have never been illustrated; and it would be as well if they could be drawn and published in the pages of *Arch. Camb.* Probably the present owner of these interesting specimens of mediæval art could be induced to lend them for that purpose.

[Some of the designs on the tiles at Bangor Cathedral are possibly rude copies, by a local artist, of subjects taken from the Bestiary; but it does not necessarily follow that the designer understood the symbolism of the strange creatures represented, and he may have altered them or added details as his fancy led him away from the original. A bird pecking out the eye of a man who has been drowned occurs in an English Bestiary of the thirteenth century in the British Museum (12 F. xiii), fol. 50.

A picture of a crow plucking out the eye of a horse will be found in another thirteenth century Bestiary MS., but of Flemish origin, in the British Museum (12 C. xix), fol. 43. The bird represented on the Bangor tile pavement is, I think, more probably a crow than a *caladrius*, as suggested by Mr. Stephen Williams. The following account from the Bestiary is given of the crow in Cahier and Martin's *Mélanges d'Archéologie*, vol. ii, p. 156: "The crow also, when he finds the body of a man, first plucks out his eye and eats it, and thus gets at the brain. The dead body which the crow finds signifies the soul, which is dead through the works of the flesh; but when the eye of the body is plucked out, the soul can see God clearly."—ED.]

NOTES UPON SOME
SEPULCHRAL SLABS AND MONUMENTAL
EFFIGIES IN WALES.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

THE illustrations, Nos. 1 to 9, which accompany this paper are from drawings by Mr. D. Griffith Davies, of Bangor, with the exception of No. 8, which is a reproduction from a water-colour drawing by Mr. Harold Hughes, A.R.I.B.A. Nos. 10 and 11 are from drawings by Mr. W. G. Smith.

Nos. 1, 2, 3, 6, 7, 9, and 11 have not previously appeared in the pages of *Arch. Camb.*; No. 4 is inaccurately drawn in the illustration in 4th series, vol. iv, pages 270-273; No. 5 is illustrated in 4th series, vol. iv, page 271; No. 8 appears, and is described in 5th series, vol. iii, page 52; and No. 11 is engraved, but not well done, and the maniple omitted, in 3rd series, vol. v, page 202.

No. 1 is a fragment of the lower part of a sepulchral slab reproduced one-third real size, which is built into the wall of the porch of Gyffin Church, near Conway. It appears to belong to the class of monument of which we have such a beautiful example in that of Joan, natural daughter of King John, and Consort of Prince Llewelyn ap Iorwerth, where the lower part of the slab is entirely covered with floriated interlaced ornament, the branches issuing from a central stem with a winged dragon seizing the base of the stem in his mouth; the upper part a sculptured semi-effigy—see *Arch. Camb.*, 1st series, vol. ii, page 193, also 3rd series, vol. i, page 80. The ornament resembles that on the gravestone at Llantwit Major, illustrated in *Arch. Camb.*, 1st series, vol. ii, page 319. This monument has been ascribed to the 13th century; and

it is probable that the fragment at Gyffin Church belongs to that period. It is, however, quite possible that it may be earlier, as the head and neck of the dragon, or wyvern, very much resembles the sculpture on the front of a coffin at Coningsborough, Yorkshire, of the 12th century, illustrated in Cutts' *Sepulchral Slabs and Crosses* (Pl. xxvii), and in that we also see the ringed ornament introduced, as in the Gyffin

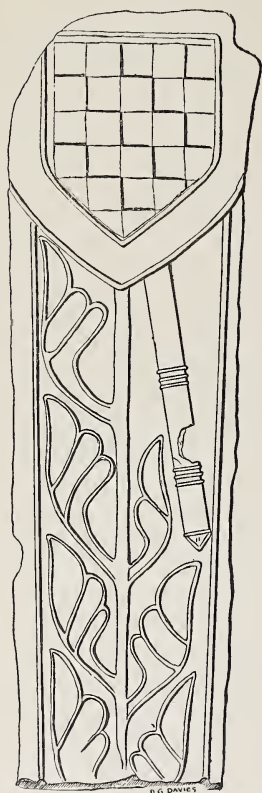


Sculptured Fragment at Gyffin Church, near Conway.
Scale, one-third actual size.

fragment; this class of ornamentation also appears frequently on sepulchral slabs of the 13th century, and there are several fine examples of it at Cambo, Northumberland, illustrated in Boutell's *Christian Monuments* (p. 81), and in Cutts' (Pl. lii). Where we have, as in this case, a mere fragment of the original monument, it is difficult to fix exactly the period to which it belongs.

No. 2. This slab is also built into the wall of the porch of Gyffin Church, and is a much-damaged

sepulchral monument of a class not uncommon in Wales. The shield is charged with the armorial bearings of the person commemorated, and a sword in its scabbard appears beneath the shield, the lower part of the stone being ornamented with foliage.



GYFFIN CHV. CONWAY

No. 2.—Scale, one-twelfth
actual size.



No. 3.—Scale, one-sixth
actual size.

Sepulchral Slabs at Gyffin Church, near Conway.

Mr. Griffith Davies says that the bordure on the shield bore an inscription which has been chipped off; he traced one or two Lombardic letters on it, but too much mutilated to form an idea what they were. He

also informs me that a Richard Peke, of Conway, bore on his shield, *chequé, argent and gules, a saltire ermine*. Peke is an English name, and it is not unlikely that this tombstone may have been erected over some English soldier who was stationed at Conway Castle in the 14th century.

The form of the shield and the detail upon the scabbard of the sword are similar to those which appear upon monumental brasses of that period.

The heraldry looks more English than Welsh. *Chequé, argent and sable*, is upon a shield on the brass of Roger Elmebrygge, in Beddington Church, Surrey, *circa* 1435, illustrated in Boutell's *Monumental Brasses*.¹

No. 3 is another of the Gyffin slabs, which, when the church was restored in 1866, were fortunately secured by building them inside the walls of the porch; this is far better than leaving such interesting memorials, as is too often the case, lying loose in the belfry, or in some other equally insecure position, or exposed to the action of the weather.

The slab is of small size, measuring 2 ft. 3 in. in length, 11 in. wide at top, and 8½ in. at the bottom. If it was used as a coffin-lid, the individual it covered must have been a very young child. The inscription reads :

✠ HIC : IA[CE]T : LLYWELY[N] : AP : IOS.

It is probable that the flowers and leaves within the circle may have been intended to represent a wreath, or the flowers which it was customary to place upon the tomb; or it may be symbolical of a youth cut down in the springtime of life.

At Aconbury, Herefordshire, there is a stone of similar character with flowers upon it, illustrated in Cutts' *Sepulchral Slabs and Crosses* (Pl. lx).

Somewhat similar leaves and flowers appear upon the monumental effigy to a lady in Bangor Cathedral, hereafter described, see No. 8.

¹ The notable *chequé* shield is that of Warrene, Earl of Surrey. None of the Royal Tribes of Wales bore shields so charged.

This small slab probably is of the early part of the 14th century, to which date the Rev. E. I. Cutts ascribes the Aconbury monument.

No. 4. This is a very careful and accurate drawing of the deeply incised effigy of a priest in eucharistic vestments, discovered about the year 1850, in the parish church of Newborough, Anglesey, under an arched recess in the south wall of the chancel, and illustrated by an inaccurate drawing in *Arch. Camb.* (4th Series, vol. iv, p. 270), and described by Mr. W. Wynn Williams. The illustration of 1873, however, shows a portion of the slab at the lower right-hand corner intact, which appears to have been broken away when Mr. Griffith Davies made his drawing; and, on the other hand, he supplies a portion of the bottom left-hand side of the stone, which is missing in the 1873 engraving.

Mr. Wynn Williams reads the inscription as follows :

✠ HIC : IACET : DNS : MATHEVS :
 AP : ELYAS : CAPELLANVS :
 BEATÆ : MARIE : NOVO (?) BERI :
 QUIQUE : CES.....
 V : AVE : MARIA : HA :



No. 4.—Scale, one-twelfth actual size.
 Sepulchral Slab at Newborough Church.

and he also submitted the inscription to Professor West-

wood, whom he says "was unable to give a reading of the surname, which he thought consisted of four letters, one compound. I sent him fresh rubbings of this name, and these he showed to eminent palæographers, who could throw no light upon it. Years passed away, during which I frequently puzzled over this word to no purpose, and it is but recently that the true reading, viz., *ELYAS*, suggested itself to me—*Matheus ap Elyas*. I have hitherto failed to identify this worthy with any historical character connected with Newborough; the only instance where I meet with the *surname* is in an abstract from Harl. Chart. 75, B. 40, given in *Arch. Camb.* (3rd Series, vol. xiv, p. 185),—'Et sciendum quod hoc totem pactum est coram domino *Elya* Landavense Episcopo apud Margam,' etc. The Christian name of Mathew is met with in the *Record of Carnarvon*, page 222, fol. 183, where a certain *Matheus*, Archdeacon of Anglesea, *temp.* Edward III, petitions that certain lands be bequeathed to his daughter, and the petition is refused, on the plea 'q'd Ar'hs' non debet h'ere filiam et h'd'. The fact of *Matheus ap Elyas* being "Capellanus Beatae Mariæ" proves that the Royal Chapel, dedicated to St. Mary, and from which the place took its name of Rhos-fair, was in existence in his day." (*Arch. Camb.* 4th Series, vol. iv, p. 273.)

The lettering that appears in Mr. D. Griffith Davies' drawing is as follows:

✠ HIC : IACET : DNS : MATHEVS : AP : ELY..
 CAPELLANVS : BEATE : MA.....
 : AIA : Q[E] IESV VO : DIXERIT : I.... AVE : MARIA : HA
 BERI : QVIQVE IES : IDVLGECIASERO :

I have submitted this inscription to Mr. J. G. Waller, F.S.A., the eminent authority upon monumental brasses, and he suggests that the correct reading is:

✠ HIC : IACET : DNS : MATHEVS : AP : ELY..
 CAPELLANVS : BEATE : MA[RIA] :

Here follows the name of the place :

... : AIA : Q[E] IESV VO : DIXERIT : I[NDIES] :
 AVE : MARIA : HABERI : QVIQVE : [QVADRAG]IES :
 IDVLGECIASERO :

Mr. Waller says "that this inscription differs from all he has seen, and that the lapses are so unfortunate, that he could not undertake to construe it as a whole. Clearly Mr. Wynn Williams' reading is incorrect." Mr. Waller considers that "after 'Beate Maria' should come the name of the place, and there would be only room on the stone for a short name. What came before 'aia' (anima) is the difficulty, as it seems to read after it, 'that Jesu truly shall have said'. The word after 'dixerit' may be 'indies', *i.e.*, daily. After 'quique'" he believes "the word was 'quadrages', *i.e.*, 40 times; it fits well in the blank space on the stone. 'Indulgenciasero' (spelt on the stone 'idulgenciasero'), if the drawing is right, must be a verb and in first person; but one ought to consult Du Cange, perhaps, as it does not agree with the ordinary form; the word concluding I cannot even guess at; 'haberi' is, of course, the infinitive passive of habeo, etc. The meaning of the whole would be, that whoever said the Ave Maria daily 40 times for the soul of the deceased would be granted indulgence."

This effigy is probably of the same date as the monumental effigy of St. Jestyn in Llaniestyn Church, Anglesey, and in some particulars so nearly resembles it, that we may conclude it was carved by the same artist, or at any rate came out of the same workshop; and it is also not unlike, as regards the form of the chalice with its long slender stem, the monument of "Vicar Iorwerth Sulien" in Corwen Church, of which there is an excellent illustration in Cutts' *Sepulchral Slabs and Crosses* (Pl. lxxi), and a reduced and inferior copy in *Arch. Camb.* (1st Series, vol. ii, p. 241.)

There is another Anglesey example that also resembles the Newborough effigy, that of "King Pabo", at Llanbabo Church, illustrated and described by the

late M. H. Bloxam in *Arch. Camb.* (4th Series, vol. v, p. 112.)

All these effigies are in low relief, and above each is carved an ogee-headed canopy, the spandrils of which are filled with sculptured foliage, in each case of similar character, and of an inferior type.

The Lombardic letters of the inscriptions are also similar, the form of the letter A approaches very closely to that of the M, and there are certain other peculiarities that point to these sepulchral slabs, and also to the "Eva" monument (No. 8) in Bangor Cathedral, having been the work of the same artist, and the production of the 14th century, probably the latter half of it.

The vestments, so far as they can be traced upon the Newborough effigy, with the exception of the peculiar form of the amice, which in the drawing looks like a hood, and may be a form of the super-humeral, are of the ordinary type. If this monument commemorates, as it possibly does, Matheus ap Elyas, who was Archdeacon of Anglesey, *temp.* Edward III, and whose petition that certain lands should be bequeathed to his daughter was refused upon the plea that an Archdeacon should not have a daughter, then this form of hood may be indicative of his ecclesiastical rank.¹

The form of the chesible, stole, and maniple are similar to those seen upon monuments and brasses of ecclesiastics of the 14th century, the only portions of the alb visible are the sleeves, and there appear to be traces of the apparels on the wrists.

No. 5. This slab is built into the east wall of the vestry of Newborough Church, and is described in Mr. Wynn Williams' paper in *Arch. Camb.* (4th Series, vol. iv, p. 271) as being, in 1850, "a flat stone 4 ft. long by 1 ft. 6 in. broad, above a modern window in the south wall of the nave, upon which there is an

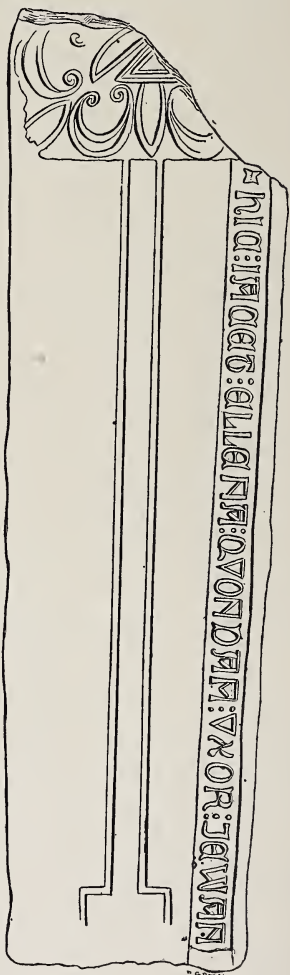
¹ Mr. Waller thinks this must not be assumed, as he knows of no such distinction of rank in what was worn at the Mass, except the Bishop's mitre.

inscription, the whole of which is not visible, as the slab is built into the wall at either end. It runs thus :

✠ : HIC : IACET : ELLENA : QVONDAM : VXOR : EDWARD...

Since the restoration of the church in 1850, the stone has been taken out of the window and built into the vestry wall ; but, unfortunately, it has lost portions of both ends, and one side, which may have contained an inscription, has been entirely cut away ; we must, however, be thankful that in the process of so-called restoration it did not wholly disappear.

The inscription given by Mr. Wynn Williams is correct, except the first letter, c, which on the stone is a cross ; and the last word, instead of being Edward, is Jevan, or Jeuan. Mr. Wynn Williams says there is every probability that the "Ellena" here mentioned was the wife of one Edward or David le Barker, mentioned in connection with Newborough in the *Record of Carnarvon* (ex' Novvm Bvrgvm, fol. 58, p. 85),—"Et tenet in eadam villa Pram que fuit Dauid le Barker." There is a very handsome sepulchral slab also in Newborough Church, illustrated upon the same plate as the effigy of the priest in *Arch. Camb.* (4th Series, vol. iv, p. 270), upon which is this inscription : HIC JACET DD BARKER CUJUS

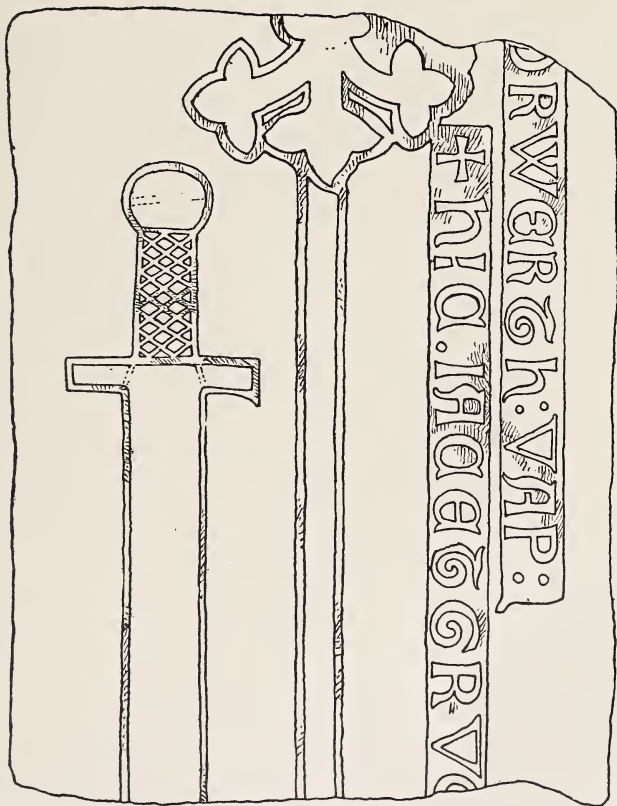


NEWBOROUGH CHV

No. 5.—Sepulchral Slab at Newborough Church. Scale, one-third actual size.

ANIME PROPICIETUR DE[US]. Mr. Wynn Williams reads it Ð.D., as “Edwardus Barker”; but I think it looks more like Dd., “David Barker.”

In the *Record of Carnarvon*, soon after the reference to David le Barker, appears: “Et Elena fil’ Ma’d ap Hei’li tenet”, etc. If the person there mentioned is identical with the Ellena of the tombstone, and as both the slabs are of the 14th century, we have here probably the memorials of the husband and wife, and we may conclude that David le Barker was married to a Welshwoman.



No. 6.—Sepulchral Slab at the Friars' Grammar School, Bangor
Scale, one-third actual size.

No. 6. This slab was, until very recently, built into a garden wall adjoining the Friars' Grammar School at

Bangor, and Mr. Griffith Davies thinks it is the stone referred to by Pennant, vol. iii, under the heading "Bangor-Friery", and also by Browne Willis, and he quotes from Pennant as follows: "At a little Distance from the Town was an House of Black Fryers, dedicated to Jesus, as Leland informs us. This was founded as 'tis said Anno 1299 by Tudor ap Grono, Lord of Penmynydd and Trecastle, co. Anglesey, *who was there interred* Anno 1311—as were several of his descendants. . . . This was, after the dissolution, converted into a Free School by Jeffry Glynn in A.D. 1557, etc. . . . *There is yet* remaining an ancient Monument of one Griffith, whereon is engraven an antique cross and sword, work'd over a chimney-piece, which was preserved and taken out of the old ruins."

Mr. Griffith Davies further informs me that when this school was rebuilt in the early part of the present century this stone with others were, under the direction of the late Ven. Archdeacon John Evans, carefully built into the walls. Since that period it has suffered a further removal, and, unfortunately, a large portion of this beautiful and interesting sepulchral slab has disappeared; as I find in Boutell's *Christian Monuments in England and Wales* (published in 1854), p. 69, a very good engraving of this stone in its perfect condition, and thus described:—"The monumental slab of Griffith ap Iorwerth, a benefactor to Bangor Friary, now built into the wall of the grammar school at that city, is a memorial no less beautiful than interesting. It bears a cross of most elegant design, which has on the dexter side of its stem a sword, and on the sinister side a Latin legend in two lines cut in relief in sunk labels. Below the legend is a small cruciform device within a circle, the mark probably of the sculptor who executed the monument."

In Cutts' *Sepulchral Slabs and Crosses* (p. 51) this monument is included amongst the stones whose date is actually or approximately known either from an

inscription or other circumstances, and the date assigned is *c.* 1320.

In *Arch. Camb.* (3rd Series, vol. xv, p. 284) there is a reference to this stone as follows:—"Another—that with the long sword—has also on it a pastoral cross, and the name of Griffith ap Iorwerth, who was Bishop of Bangor about 1309." This description is incorrect, the cross is not a pastoral cross.

The sword is generally considered the emblem of a knight. Grose mentions it as an emblem of an abbot with temporal authority, and attributes a stone with a cross and sword at Balla Salla, Isle of Man, to an abbot of Balla Salla.

I am unable to verify the statement as to Griffith ap Iorwerth being Bishop of Bangor about 1309; but there is every reason to believe, from the character of the Lombardic letters in the inscription and by the form of the sword-hilt, that the date of this stone is earlier than 1320, and if on an English monument it would be classed as about 1300. (See note on p. 132.)

There is a peculiarity about this inscription which should be noted, that it reads from right to left on the first label, and from left to right on the second, thus:

IORWERTH : VAP :

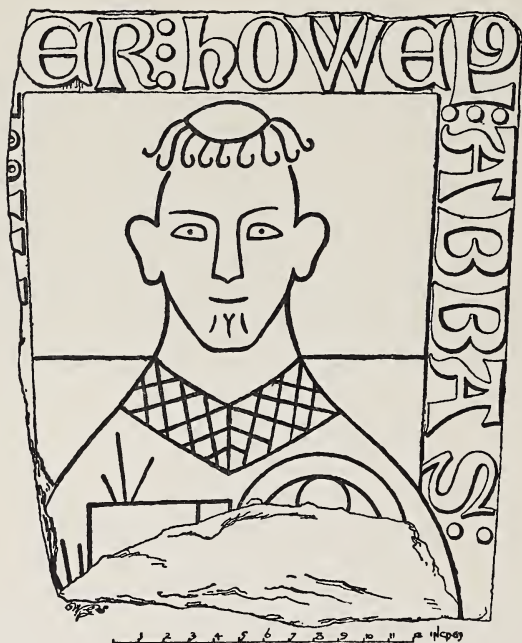
✠ HIC : IACET GRVFVD :

Also, what is the meaning of the VAP? Is this some mistake of the sculptor, or does the VAP stand for MAB? I may add that monuments with crosses and swords are not uncommon in the latter part of the 13th and early in the 14th century.

There is a rumour that it is proposed to sell the Bangor school buildings and surrounding lands and build new schools elsewhere; it is to be hoped that what is left of the fragments of sepulchral slabs now

imbedded in the walls will be carefully removed, and they could not find a better resting-place than within the walls of Bangor Cathedral. We see in this example what has happened in half a century, a beautiful and interesting relic of the past has been practically destroyed; and on its next removal will, unless it is carefully looked after, disappear altogether.

No. 7 is a fragment of a sepulchral slab, part of a coffin lid, now at Wynnstay, and said to have been brought from *Caer Gai*. It is a somewhat rude example as regards the figure of the abbot, who is



No. 7.—Fragment of Sepulchral Slab from *Caer Gai*, now at Wynnstay. Scale, one-eighth actual size.

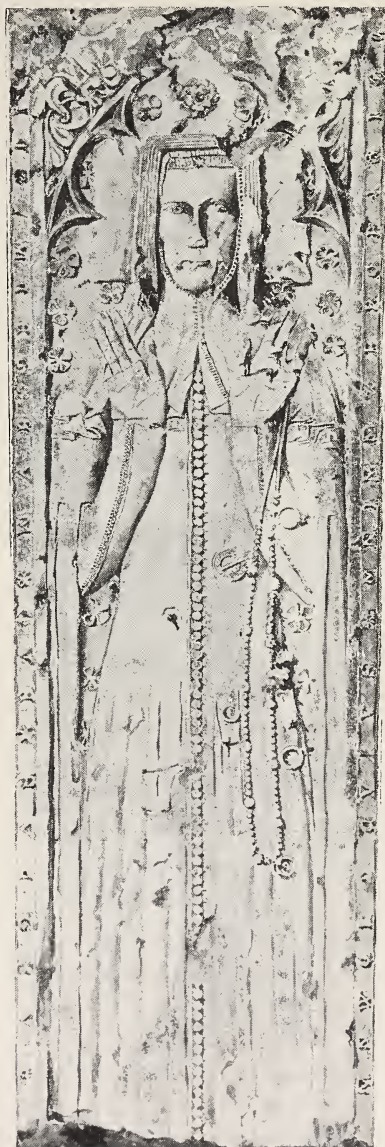
represented holding in his right hand a book, and in the left a paten; the latter is a rather curious feature. The letters that remain are: *ER:HOWEL*^o: *ABBAS*; the *L*^o in *Howel* is a mark of abbreviation; an attempt to Latinize *Howel* into perhaps *Howelas*.

The letters are much better executed than the figure. They are of early 14th century type, and resemble those on No. 6.

No. 8. This is an exceedingly interesting effigy of a lady in low relief, which was discovered in June, 1879, under the floor of a building on the north side of the choir of Bangor Cathedral, which had for many years been used as a diocesan registry office, but was originally the chapter house. It was surrounded by burnt wood, probably the remains of the ruin wrought by Owen Glyndwr in 1404. The inscription, which is in raised Lombardic letters, on both edges of the slab, is :

[H]IC : IACET : EVA : QVE : FVIT :
 VX[OR] ANWEL:CVIVS :
 ANIMA : PROPICIET [DEVS]

An engraving of this effigy, copied from a photograph which was exhibited at a meeting of the Archæological Institute on February 5th, 1880, appears in *Arch. Camb.* (5th Series, vol. iii, p. 52), and was described by Mr. A. Hartsorne as "habited, like Queen Philippa, in a square head-dress, a wimple, and a long gown with pockets in

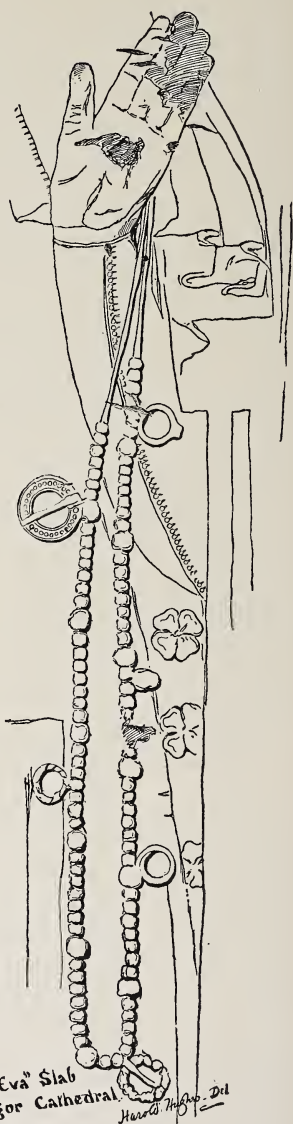


No. 8.—Sepulchral Slab of Eva in Bangor Cathedral.

front, and fastened with innumerable buttons down to the feet, and having long pendent sleeves. The hands are raised to the shoulders, palms outward; an attitude of specially earnest supplication very unusual in monumental sculpture, and such as may be seen in a modified form on the effigy of Richard Beauchamp, Earl of Warwick.

"The close sleeves of the 'Cote' are shown, buttoned with Oriental profusion, and from the left hand is suspended a set of praying beads, in connection with which are five circular brooches, by which the beads are apparently kept in position."

We have an example of the uplifted hands being spread apart instead of clasped together in the brass of Christina, wife of Mathew Phelip, in Herne Church, Kent, A.D. 1470, and in this case a rosary is attached to the waist cincture. (See Boutell's *Monumental Brasses*.) A careful examination of the original photograph, which has been kindly lent by Mr. Griffith Davies, enables me to make out the details of the costume with considerable accuracy. The face is that of a lady somewhat advanced in life. She wears her hair cut square over the forehead; upon her head a ker-

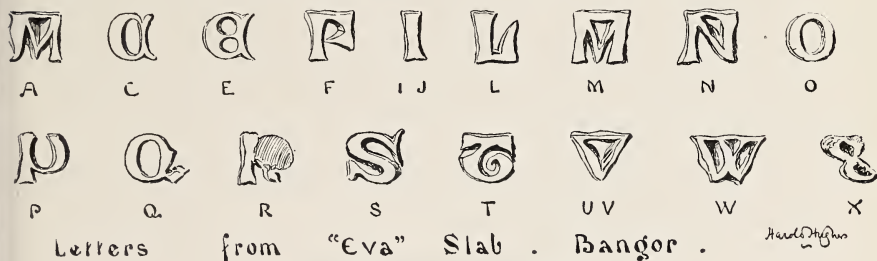


from "Eva" Slab
Bangor Cathedral
H. Griffith Davies Del

Scale, one-sixth actual size.

chief, gathered and fastened under the chin, which falls over the shoulders and bosom; the edge of the kerchief is ornamented with a row of fine frilling. The head-dress appears to be composed of a number of folds of some fine material, arranged as a bonnet in an oblong form, quite flat at the top, the outer portion of which falls in graceful folds over the shoulders, a little deeper than the kerchief covering the head and neck.

The sleeves of the "Cote" are, as described by Mr. Hartshorne, richly ornamented with a row of small buttons or beads up the seams; they are the close-fitting sleeves of the latter part of the 14th century, but without the mitten cuffs which are seen upon English brasses of the period. The super tunic, or gown, which is buttoned from top to bottom, has the



Scale, one-fourth actual size.

long sleeve-lappets also so commonly worn during the latter part of the 14th century, of which we have an example exactly similar on the brass to Sir John de la Pole and Lady, A.D. 1370, in Chrishall Church, Essex, and on the brass to Ismena de Wynston in Necton Church, Norfolk, A.D. 1372, and in both these cases the ladies are wearing head-dresses somewhat similar in character to that worn by the Bangor lady.

The rosary or beads have been very well described in *Arch. Camb.* (5th Series, vol. iii, pp. 53, 54); but as regards the *five* brooches, three of them appear to me to be finger rings; the pattern of the largest brooch is very interesting, and resembles the Norman brooch with its ornamental open circle studded with jewels,

such as we see on the monument to Queen Berengaria, illustrated in Stothard's *Monumental Effigies*.¹

The late Mr. Bloxam considered the Bangor effigy to be the work of the same sculptor who in the 14th century executed the monumental effigy of King Pabo in Llanbabo Church, Anglesey, and that of St. Jestyn in Llaniestyn Church, in the same county. A comparison of the costume with English brasses of that period enables us to say that this monument may be ascribed to a date probably from 1360 to 1380, and this may give us some clue as to who was "Eva".

Mr. Griffith Davies has supplied me with an abstract from an article that appeared in the local newspaper at the time of the discovery of this effigy, which he thinks was from the pen of the late Ven. Archdeacon John Evans, and, after describing the discovery of the monument, it says: "There are *three* ladies mentioned in ancient pedigrees of the name of Eva, who lived in places and at periods not remote from those apparently indicated by this relic."

"No. 1. The first is Eva, daughter and heiress of Gryffydd ap Tudor ap Madoc ap Iarddur, who about A.D. 1299 was appointed by Llewellyn the Great, *Head* Forester of Snowden, and presented with the whole hundred of Llechwedd ucha (now Arllechwedd), who bore, (*gules*) chevron inter 3 stags' heads (*caboshed arg*).² Eva, who inherited Cochwillan³ and other possessions, married Gryffydd ap Heilyn ap Tudor ap Ednyfed Vychan, an eminent General and minister of Prince Llewellyn, and whose death is said to have occurred A.D. 1330. He bore, chevron inter 3 Saxon heads (for Ednyfed Vychan). . . . etc." (Here follows a long account of the descent, etc., of the original family of Penrhyn, which I omit.)

¹ Mr. Harold Hughes has prepared a very accurate drawing of the rosary, from which the above illustration has been reproduced.

² I have added the tinctures from Iarddur's arms.

³ Near Bangor.

"The chief, if not only element of, doubt is the presence of the clearly-defined letters ANWEL—the remaining portion of a word denoting the surname or abode of Eva's husband. No word with the above termination has as yet been traced among the names of the persons or localities connected with the ancient families referred to.

"No. 2. In Dr. Nicholas' *County Families of Wales*, his notice of the *Anwyls*, of Park Llanfrothen, records amongst their progenitors Howell, great grandson of Owen Gwynedd, who married *Eva*, daughter of Ifan ap Howel of Ystumcegid; their son Meredith, living A.D. 1352, was ancestor of the Wynnes of Gwydir.¹

"This name of Anwyl was only assumed by this family about A.D. 1602.

"Another lady of the same name was *Eva* Wyn, wife of Meredith ap Thomas of Plas Iolyn, in the parish of Yspytty Evan, who about 1450 was steward of the Abbey lands of Hiraethog. He was the father of Syr Rhys ap Meredydd, standard-bearer at Bosworth 1485. . . . (Here follows an account of the descendants of the Plas Iolyn family, which I omit.)

"At the dissolution of the monasteries in the 32nd year of Henry VIII, the property was described as Spitty Dolgenwal,² in the counties of Denbigh and Carnarvon. Hence one may hazard a hint that ANWEL may be no other than the two last syllables of Dolgenwal.

"Therefore, if this supposition can be entertained, it might be suggested with propriety that the inscription read thus when complete :

AVE : FVIT : VXO[R] : MEREDITH : DE : DOLGANWEL."

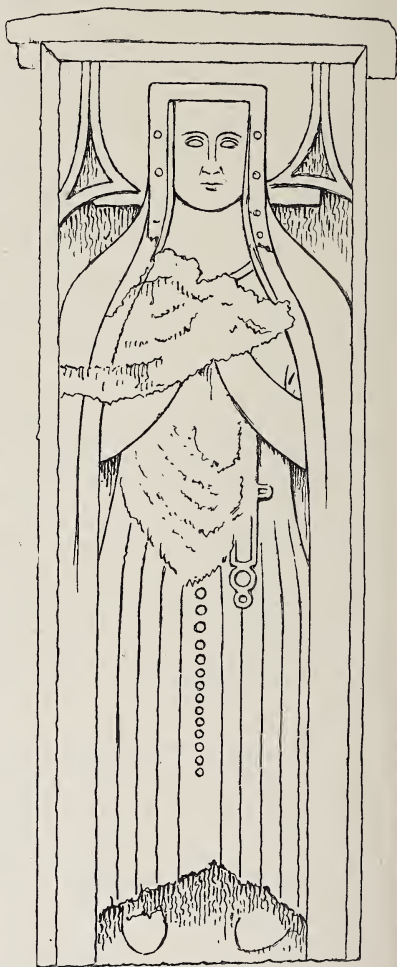
¹ It may be the effigy of No. 1 or No. 2, but not of the third lady mentioned.—S. W. W.

² Dolgenwal was the old Welsh name for the Yspytty Valley.—D. G. D.

No. 9. This is a monument to a lady of about the same period as No. 8, or a little later, and is one of the sepulchral effigies which the late Ven. Archdeacon John Evans caused to be carefully built into the walls of the Grammar School; it is most likely that it originally came out of the church of the Black Friars at Bangor.

The engraving is a reproduction of a sketch made thirty to thirty-five years ago; the action of the weather and the rough treatment of the school-boys has now reduced it to such a state that all details of the costume have perished.

The general character of the costume is similar to that of the "Eva" monument in the Cathedral; the lady wears a close-fitting gown secured by buttons down the entire front to the feet; traces can be seen of the rich girdle, such as we see on the monument of Margaret, widow of Sir Fulke Pennebrygg, in Shottesbrooke Church, Berkshire, who died in 1401 (see *Costume in England*, by late F. W. Fairholt, F.S.A., 3rd edition, p. 160). She is also wearing a long mantle falling to her feet, and fastened across the bosom by a cord, which was sometimes embroidered with armorial devices, and was worn in the early part of the 15th century. The head-dress appears to be



No. 9.—Sepulchral Slab at the
Friars' Grammar School,
Bangor.

of similar type to that on the effigy in the Cathedral. It is probable that this monument may date from 1400 to 1420.

No. 10. This effigy has been previously engraved in *Arch. Camb.* (3rd Series, vol. v, p. 202), but the maniple was then omitted. The hands are placed flat upon the breast, and in the original drawing appear to be laid upon a small shield, or it may be the leaden casing of a heart. This monument is on the outside of the south wall of the church of Llanarmon in Yale, Denbighshire.

The late Mr. Morris, of Shrewsbury, considered it to be the tombstone of John Lloyd, Abbot of Valle Crucis, who flourished in the fifteenth century, and of whom mention is made in *Arch. Camb.* (vol. i, pp. 27, 28.) It is more probably the effigy of a priest who was incumbent of Llanarmon Church, and may be of the fourteenth or fifteenth century. The figure is too much defaced by exposure to weather to make out any details of the vestments such as would enable us to fix even an approximate date.

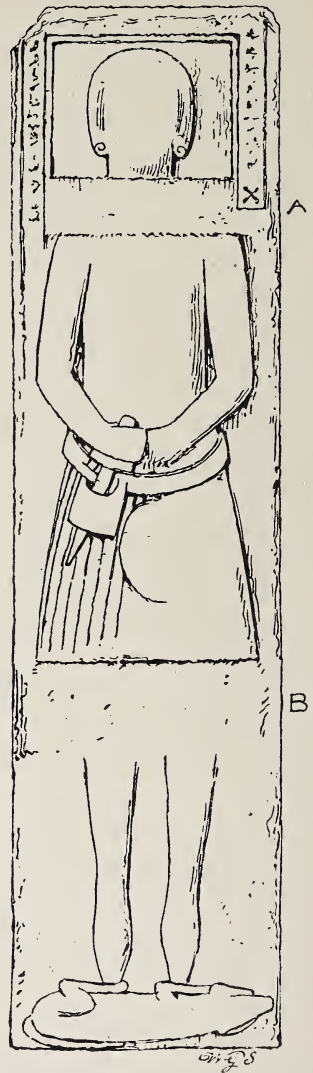
No. 11 is a much damaged and abraded effigy of a civilian, which lies in the chancel of Llanverres Church, near Mold. Part of the neck and shoulders has been cut away for the base of a wooden altar-rail, and a portion of the tunic and legs chiselled away for fixing a pew. Surrounding the head is a label which may have borne an inscription that has entirely disappeared. The figure is bare-headed, wearing the hair long and curling. It is clothed in a short-skirted tunic or cotehardie, with long hose upon the legs, and sharp-pointed shoes. Round the waist is a girdle, from which is suspended a gypciere or purse, through which the dagger is passed.

One of the figures upon the tomb of Sir Roger de Kerdeston, in Reepham Church, Norfolk, A.D. 1337, is dressed in very similar costume to the Llanverres effigy, and it may also be compared with the monument to William of Hatfield, second son of Edward III, in York Cathedral, A.D. 1337. Both these monuments are illus-

trated in Stothard's *Monumental Effigies*. We may, therefore, assume that this monument belongs to the



No. 10.—Effigy at Llanarmon in Yale.



No. 11.—Effigy at Llanverres.

earlier half of the fourteenth century ; but who it is intended to represent, it is impossible to guess. There

remains not a trace of an inscription. Possibly some of our members who may be acquainted with the history of Llanverres in the fourteenth century may be able to identify this effigy with some one of position and rank connected with the parish at that period.

Extract from Browne Willis' *Bangor*:—"Caducan presided over this See in 1303, as Le Neve has it; and perhaps here was no Bishop in 1306, as suggested in Goodwin and other Writers, for I find a Commission issu'd out on March 12 (Festo Sancti Gregorii Papæ), 1306, for the consecration of Griffith ap Yerward, or Fitz Gervase, which was to be done at Carlisle¹ (on Account, as I suppose, of King Edward the First being then there) because it could not be conveniently done in the Province of Canterbury. He dy'd² in 1309."

¹ *Registrum Cantuar.*

² Le Neve's *Fasti*, p. 25.

Cambrian Archaeological Association.

REPORT OF THE CARNARVON MEETING.

(Continued from p. 68.)

EXCURSIONS.

TUESDAY, JULY 17TH.—EXCURSION No. 1.

Route.—The members left Carnarvon Railway Station at 8.30 A.M. for Conway (23 miles N.E.), Caerhûn (5 miles S. of Conway), and Penrhyn Castle (2 miles N.E. of Bangor).

Total distance, 80 miles.

The members were conveyed by train to Conway.

Carnarvon	...	...	...	dep. 8.30 A.M.
Conway	...	...	...	arr. 9.45 A.M.

thence by carriage to Caerhûn, and back the same way to Conway.

The members were conveyed by train to Bangor.

Conway	...	...	...	dep. 4.9 P.M.
Bangor	...	...	...	arr. 4.43 P.M.

and thence by carriage to Penrhyn Castle; returning by Llandegai to Bangor, and back to Carnarvon by train.

Bangor	...	...	...	dep. 9.5 P.M.
Carnarvon	...	...	...	arr. 9.30 P.M.

Stops were made on the outward journey to Caerhûn at Conway Church and Castle, Plas Mawr, Conway, and Gyffin Church ($\frac{1}{2}$ mile S.W. of Conway).

Stops were made on the return journey at Penrhyn Castle and Llandegai Church ($1\frac{1}{2}$ miles E. of Bangor).

Luncheon was provided at the Castle Hotel, Conway, at 1.30 P.M.; and the members were invited to afternoon tea at Penrhyn Castle by Lord Penrhyn.

Conway Church.—The first place visited was the parish church, where Mr. Harold Hughes read an interesting paper on the building, illustrated by a ground-plan showing the dates of the various portions. This will be published in the July number of the *Archæologia Cambrensis*. The plan consists of a nave, chancel, and western tower, all in one straight line; a north and south chancel to the nave, separated from it on each side by three bays of pointed arcading; a south transept; vestries at the west end of the north aisle and on the north side of the chancel; and a north and south porch at the west end of the nave. Most of the work is of the Decorated period, and of good character, but there are Early English windows in the chancel and the tower.

It has been hitherto supposed that after the Cistercian Abbey of Aberconway was removed to a new foundation at Maenan, near Llanrwst, by Edward I, the Abbey Church was pulled down, and the present church built on its site, with the old materials, in the fourteenth century. Mr. Harold Hughes maintains, however, that as some of the details of the present church are of the thirteenth century, and obviously *in situ*, these must actually have been portions of the Cistercian Abbey Church.

The objects most worthy of attention in Conway Church are an elaborately carved rood-screen (one of the most perfect now remaining in North Wales), and stalls, a good Perpendicular font, and the sepulchral effigy of a lady under an arched niche in the north wall of the nave. One of the bells, which was probably brought from the Abbey of St. Werburg, at Chester, at the Dissolution, bears the inscription,

Abe. fidelis . aia . Werburga . sanctissima . felix .
in . choro . virginum ✠
ora . pro . nobis . dominum .
iohes . byrchynshaw . abbas . cestre

Near the south door is a commemorative bust to John Gibson, the sculptor, born near Conway in 1790, who died at Rome in 1868.

A curious piece of post-Reformation symbolism occurs on the sepulchral slab of Dorothy Wynn in this chancel (dated 1586), con-

✠
virginum
choro
In
felix
sanctissima
Werburga
ora
aia
fidelis
Ave
dominum
pro
nobis
byrchynshaw
iohes
abbas
cestre

Inscription on Bell of Conway Church. Drawn by Mr. Harold Hughes.

sisting of the common skull and cross-bones combined in a very unusual way with six stalks of wheat, and inscribed MORS FIDELI LVCRVM.

Conway Castle.¹—After leaving the church, Mr. Stephen Williams, F.S.A., conducted the members over the Castle, which is too well known to be described here. The Irish visitors were as greatly impressed with this splendid memorial of Edward I's genius as a military engineer as they were charmed with the natural beauties of the surroundings. Even the architectural nightmares with which the modern builder has been allowed to desecrate this lovely spot cannot entirely spoil the picturesque effect of a town still encircled by its mediæval walls, and possessing some at least of its ancient features untouched, such as Plas Mawr and the Church.

The Castle was completed in 1284 by Edward I, and, like Chepstow, is placed on the western bank of the river, and was intended as a *tête du pont* to cover the passage of troops across the water. The plan of the Castle is a five-sided polygon, 100 yards east and west, and with a breadth varying from 35 yards to 40 yards. The northern front is straight; the southern follows the irregularities of the rock.

There are eight towers, all cylindrical, about 40 ft. in diameter; but no gatehouse, a very unusual omission in an Edwardian castle.

The area is divided into two wards: the western, 60 yards long, contains the great hall, the chapel, the kitchen, and the water-tank; the eastern, 40 yards long, contains the smaller hall and the state apartments.



Sepulchral Slab of Dorothy Wynn in Conway Church. Drawn by Mr. D. Griffith Davies.

Scale, one-sixteenth actual size.

¹ G. T. Clark's *Mediæval Military Architecture*, vol. i, p. 453.

The main entrance at the west end is a very curious piece of engineering skill. The hall on the south side of the western ward is about 105 ft. long by 30 ft. broad. It is lighted by four small square-headed windows towards the outside, and two windows of two lights, with quatrefoiled heads, and a quatrefoil in the head, towards the court. The chapel is at the east end of the hall, and the great kitchen was built against the north curtain. The inner ward, nearly square on plan, has the state rooms on its south and east sides.

Plas Mawr, Conway.¹—A pleasant hour was spent in wandering through the quaint, old oak-panelled rooms of Plas Mawr. Mr. Arthur Baker, F.R.I.B.A., the author of the well-known monograph on Plas Mawr, was fortunately present to explain the various points of interest in the building.

This fine Elizabethan mansion was built by Robert Wynne, the son of John Wynne ap Meredydd of Gwydir, uncle of Sir John Wynne, Bart. (the historian of his family). He was born A.D. 1520, and after his return from foreign service, under Sir John Hobbie, married Dorothy, daughter of Sir William Griffith of Penrhyn, Knight, Chamberlain of North Wales, and widow of William Williams of Cochwillan. He was Sheriff of Carnarvon in 1591, and died in 1598. The building, according to Mr. Baker's very interesting description, "exhibits a typical example of the transition from feudal customs to the exclusive habits of modern society, in the retention of the common dining-hall, with a more complete isolation of the private apartments than was common in earlier times.

"The house has two entrances, that from the main street being through the porter's lodge, with access to the main building by a flight of stone steps to a door opening into the dining-hall; the other entrance being on the east side, leading directly into the courtyard, with access on the right to the private apartments, and on the left to the kitchen and dining-hall.

"The private apartments consist of a richly decorated parlour on the ground-floor, commonly termed 'Queen Elizabeth's Room.' As we can find no mention in the 'Royal Progresses' of Queen Elizabeth ever having visited Conway, it probably acquired its name from her initials and the royal arms and emblems on the chimney-piece. In the north wing, on the first floor, are two decorated rooms, with a closet between them termed 'a lodging'; and in a centre wing on this floor is a withdrawing-room, approached from the parlour and dining-hall by circular staircases and turrets in each angle of the court.

"The rooms in the south wing are planned similarly to the 'lodging' in the north wing, but decorated. The attics were most probably occupied by domestics. The offices on the ground-floor are

¹ Arthur Baker's *History of Plas Mawr, Conway*; *Arch. Camb.*, Jan. 1895; Harold Hughes in *Journal of Chester Archæol. Soc.*, vol. v, p. 89.

ill-arranged and scattered; the kitchen, with its large fire-place and oven, being on the east side, and the buttery, with cellars, in the basement on the west side of the hall; and the bakehouse and room for bolting flour adjoining, on the opposite side of the court, in the north block.

"There appear to have been extensive out-buildings on the west side of the court. A considerable variety may be noticed in the designs of the windows and other features, indicating the changes in the fashion during the time the house was in building.

"The date of the commencement of the house is not known, but the following dates, 1576, 1577, 1580, may be seen on the walls, and ancient accounts mention that the sacred letters I.H.S., X.P.S., and date 1585, appear on the south front; but no sign of them appears at the present day.

"The north wing is the oldest part of the house, and may have existed as a distinct residence before Robert Wynne conceived the idea of the house as it now stands."

The walls and ceilings in several of the rooms are fine examples of sixteenth century stucco. The most noticeable and perfect are—1st, those of the so-called Queen Elizabeth's Room; 2nd, of the banqueting hall; 3rd, of the withdrawing-room and the two-rooms termed "lodging" in the north wing of the first floor. The plaster-ornaments may be divided into two groups,—1st, the royal arms and badges; 2nd, arms borne by Dorothy Griffith, or by family connections and others.

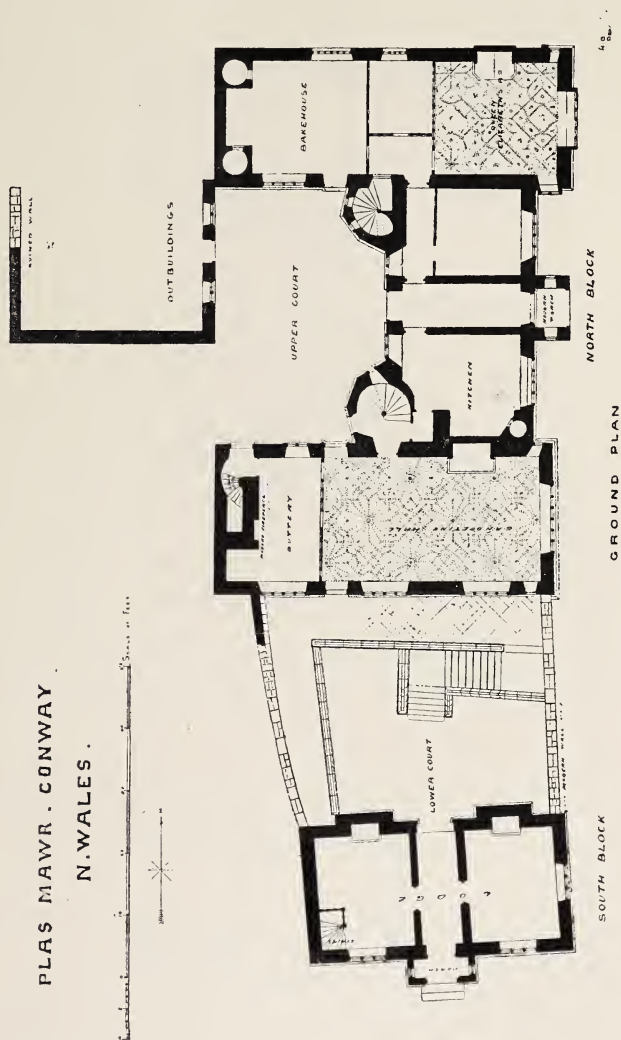
In 1886 the Royal Cambrian Academy, under the presidency of H. Clarence Whaite, Esq., R.W.S., obtained a lease of the house from Lord Mostyn, "and, as representatives of Welsh art, became the natural custodians of this unique specimen of Welsh architecture."

Town Walls and old Houses, Conway.—In walking through the town two old houses attracted especial attention,—one at the corner of Castle Street and High Street, with an overhanging upper storey supported by timber brackets; and another in Castle Street, immediately behind the church, called The College, which has a curious oriel window sculptured with the three legs of the Isle of Man, and the eagle carrying off the infant, the badge of the Stanley family.

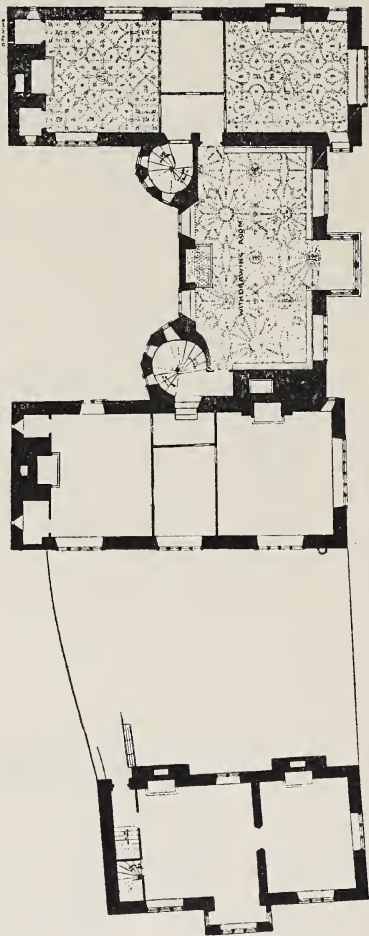
Mr. G. T. Clark, F.S.A., says that "the Castle and town of Conway form the most complete and best preserved example of mediæval military architecture in Britain. The works are all of one date and design, and apparently by one engineer, at the command of a monarch specially skilled in the art of war." The walls are still in a very perfect condition, and completely surround the town, the plan of which has not inaptly been compared in shape to a Welsh harp.

Gyffin Church.—An unpretentious building containing some painted woodwork and one or two sepulchral slabs, described by

PLAS MAWR . CONWAY
N. WALES .



PLAS MAWR . CONWAY . N. WALES .



NORTH BLOCK

SOUTH BLOCK

FIRST FLOOR PLAN.



Mr. Stephen W. Williams, F.S.A., in the present number of the Journal.

Caerhŷn.—Identified as the site of the Roman Military Station of Conovium, lying between Segontium and Varis, according to the 11th Antonine Itinerary. Here several Roman antiquities found in the neighbourhood were exhibited, together with a shield-boss, described by the Rev. Canon Rupert Morris, D.D.,¹ as being Roman British, but which appears to us to be much later, and probably of Eastern origin.

Penrhyn Castle.—Here Lord Penrhyn, the President, welcomed the members and read his address, which has already been printed in the January number of the Journal.

Professor Sayce moved a vote of thanks to the President for his address, and Archdeacon Thomas, in seconding the motion, referred to the wonderful prehistoric remains on Treceiri, near Carnarvon. He called attention to the fact that although the owner, Mr. R. H. Wood, of Rugby, had requested General Pitt Rivers to get it scheduled under the Ancient Monuments Act, and had signed all the necessary documents, the Government had declined to defray the expense required for its adequate protection. Archdeacon Thomas mentioned that at a meeting of the Committee of the Cambrian Archæological Association on the previous evening a resolution had been passed that the members for the county in which Treceiri was situated should be communicated with on the subject, and an endeavour made to bring pressure to bear on the Government, so as to ensure the proper protection of one of the most interesting prehistoric remains in Great Britain.

Mr. Thomas Drew, President of the Royal Society of Antiquaries of Ireland, returned thanks to Lord Penrhyn for his hospitable reception of the Irish visitors.

Llandegai Church.—Has a densely thick avenue of yew trees in the churchyard, and contains an alabaster altar tomb on which rest the effigies of a knight and lady.

WEDNESDAY, JULY 18TH.—EXCURSION No. 2.

Route.—The members left the Castle Square, Carnarvon, at 8.30 A.M., by carriage, for Clynog Fawr (10 miles S.W.), Llanaelhaiarn (14 miles S.W.), and Treceiri (1 mile W. of Llanaelhaiarn), going and returning by the same road.

Total distance, 30 miles.

Stops were made on the outward journey to Treceiri, at Clynog Fawr Church and Cromlech, St. Beuno's Well at Clynog

¹ *Journal of Chester Archæol. Soc.*, vol. v, p. 66.

Fawr, Llanaelhaiarn Church and St. Aelhaiarn's Well at Llanaelhaiarn.

A stop was made on the return journey at Dinas Dinlle Camp (6 miles S.W.).

Luncheon was provided for each member to take with him, and dinner was provided at Dinas Dinlle Hotel at 5 P.M.

Clynnog Fawr Church.¹—The collegiate church of Clynnog Fawr is on the west side of the high road, about half-a-mile from the sea-shore, and is well sheltered by trees. The earliest account given of the foundation of a church at Clynnog is in the legend of



East View of Clynnog Fawr Church.

“St. Beuno”, published by Bishop Fleetwood in his “Life of St. Winefred”, and in translations from the original MS., preserved in the library of Jesus College, Oxford. It is said that when Cadfan, king of North Wales, died, St. Beuno went to visit his son and successor to the throne, Cadwallon, who granted him a place in Arvon, called Gwardog, receiving in exchange a golden sceptre worth sixty cows that had been presented to St. Beuno by Cynan, son of Brochwel.

St. Beuno's title to this land being disputed, Gwyddeint, cousin-german of Cadwallon, gave to God and Beuno, for his soul and for the soul of Cadwallon, the town of Clynnog for ever. Clynnog Fawr is said to have been founded in A.D. 616. St. Beuno was related to Cattwg and Kentigern. His festival is April 21. In the *Taxation* of Pope Nicholas, A.D. 1291, the clerks then resident at

¹ H. Longueville Jones in *Arch. Camb.*, 1st Ser., vol. iii, p. 247.

Clynnog are termed “Portionists”, and therefore formed a collegiate body. In the *Extent* of the County of Carnarvon, made in about the twenty-sixth year of Edward III, it is stated that the vill of Clynnog is held freely of St. Beuno, though certain payments are admitted as due from it to the prince.

The architectural features of Clynnog Fawr church were ably described by Mr. Harold Hughes. The ground-plan is cruciform, with



HEERE LYETH INTERRED Y^E BODY
OF WILLIAM GLYNNE THE ELDEST
SONNE OF WILLIAM GLYNNE OF
LLEYAR IN THE COVNTIE OF CARNAR-
=VON GEN^T AND OF IANE HIS WIFE HEE
DEPARTED THIS LIFE Y^E 22TH OF SEPTEMBER
ANNO DNI 1633 BEING AGED 2 YEARES

6155

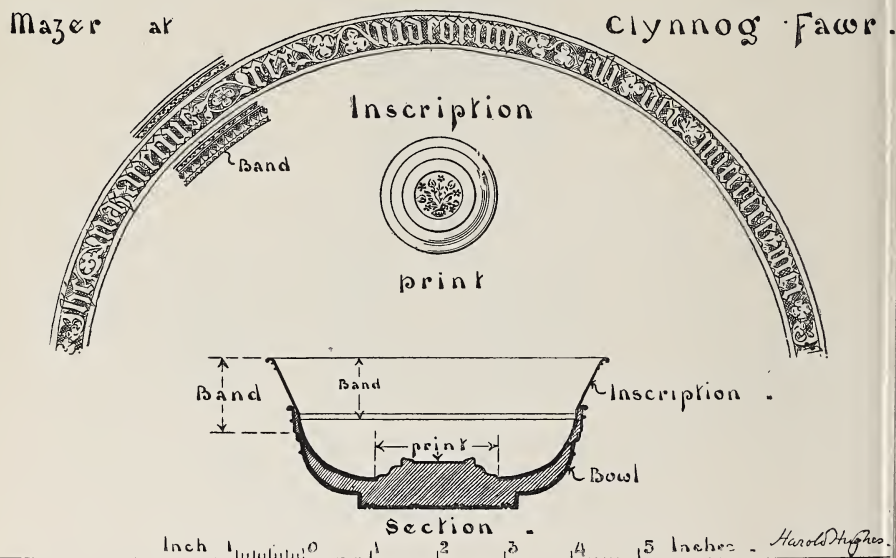
Brass of William Glynne at Clynnog Fawr.

From a Rubbing by Mr. D. Griffith Davies.

a western tower; a porch on the north side of the nave, and a sacristy on the north side of the chancel. There are no aisles. The extreme outside dimensions are about 150 ft. from east to west, and 75 ft. from north to south. St. Beuno's Chapel is a rectangular building, 50 ft. long by 31 ft. wide outside, standing apart from the church on the south side of the tower, with which it is connected by a covered passage. The axis of the chapel is not parallel to the

church, reminding one in this respect of the plan of Cormac's Chapel on the Rock of Cashel, in Ireland. The church, which is the finest in North Wales, is all built in one style (Perpendicular) and St. Beuno's Chapel is also of the same date. The vaulted passage leading from the tower to the chapel deserves a more careful examination than was possible on such a hurried visit. The roof is of stone, and some of the members present were inclined to assign an earlier date to it than to the rest of the building.

In the church are preserved three objects of exceptional interest:—(1) St. Beuno's Chest, hollowed out of a solid log of oak, and having a lid secured by three locks; (2) a pair of iron dog-tongs,



dated 1815, used for forcibly ejecting unruly canine worshippers from church; and (3) a mazer bowl of wood with a silver mounting inscribed—

Ehc nazarenus rex judeorum fili dei miserere mei.

It was formerly a custom in the parish to bring to the church as an offering calves and lambs born on Trinity Sunday (the anniversary of St. Beuno) with a natural mark on the ear, known as "Nôd Beuno", or St. Beuno's mark. The money realised by the sale of these offerings was deposited in St. Beuno's chest, and applied either to the relief of the poor or to the repairing of the church.

A very similar offering chest at Old Upsala, in Sweden, is illustrated in Sverige's *Historia* (vol. ii, p. 465), and copied with-

out acknowledgment in M. Paul du Chaillu's "Land of the Midnight Sun."

In the north transept there is a brass dated 1633.

St. Beuno's Well, Clynnog Fawr.—After leaving Clynnog church St. Beuno's Well was inspected. It lies close to the road on the east side, less than a quarter of a mile south-west of the village. The well, which is rectangular, is surrounded by a low wall with a seat or ledge around three sides of the well. There are some square recesses in the wall behind the seats. The well was one of those on the Pilgrims' Road to Bardsey, and the structure is similar to those at Llanaelhaiarn and at Llanberis. It was used as a healing well, the patient after bathing in the water being in some cases placed to lie all night on St. Beuno's tomb in his chapel. It is certainly very remarkable how the memory of a Celtic saint, dead more than a thousand years ago, still clings to a remote locality like Clynnog, and if any proof were wanting of the great reverence in which he was held, we have it in the glorious, though now, alas! much neglected pile of buildings that has been raised over the spot where St. Beuno was buried.

Cromlech at Clynnog Fawr.¹—The existence of a cromlech with its cap-stone covered with cup-markings, a quarter of a mile south-west of the church, shows that even in prehistoric times Clynnog must have been a place of considerable sanctity. It is the only megalithic monument in Wales showing any trace of sculpture.

The cap-stone has upon its upper surface at least seventy cup-markings, which are in two cases connected by grooves. In Brittany, when cup-markings are present on a dolmen, they are usually found on the under side of the cap-stone, not on the top, as at Clynnog Fawr. Those who believe that the Welsh cromlechs were never covered by a mound of earth may think that the existence of cup-markings on a portion of the cromlech that would be concealed from view by the mound lends support to their views.

Llanaelhaiarn Church and Inscribed Stone.²—Llanaelhaiarn Church, the next object on the programme, was a great contrast to the building we have just been describing. Clynnog Fawr Church has nothing in its architecture to distinguish it from an English ecclesiastical structure of the same period, but Llanaelhaiarn Church is characteristically Welsh, with its picturesque bell-gable and homely aspect. The ubiquitous restorer has done his best to spoil its simplicity of detail, and to bring it up to date according to its lights. An inscribed stone of the early Christian period was the subject of much discussion amongst the learned men present, including Professor Sayce and Professor John Rhys. Notwithstand-

¹ Rev. E. L. Barnwell in *Arch. Camb.*, 3rd Ser., vol. xiii, p. 152.

² Prof. I. O. Westwood in *Arch. Camb.*, 3rd Ser., vol. xiii, p. 342.

ing the usual attempts to add a letter here and take away another there, until the stone was made to yield a result which should accord with the readers' pet theories, it was pretty generally agreed that the legend was as follows:—

ALIORTVS ELMETIACO HIC IACET.

Professor Rhys explained that this meant that the stone was the sepulchral monument of Aliortus, a native of Elmet, which latter place-name he compared with the ancient district of Elmete, in Yorkshire, and Cynwil Elvet, in Carmarthenshire. The stone was found about 1865 whilst digging a grave in a piece of ground adjoining the churchyard called *Gardd-y-Sant*, or the Saints' Garden, and is now fixed in a horizontal position against the west wall of the north transept of the church inside.

Ffynon Aelhaiarn.—A short distance from the village, on the Nevin Road, is the holy well known as "Ffynon Aelhaiarn", one of that string of holy wells that are to be found on the Pilgrims' Road from St. Winifred's Well (Holywell) to Bardsey.

Treceiri.¹—The great event of the day was the ascent of Treceiri from Llanaelhaiarn, which had on this occasion to be made under somewhat unfavourable circumstances, owing to the thick mist hanging about the tops of the mountains. Treceiri is situated a mile due west of the village of Llanaelhaiarn, but the cliffs are too steep to allow of its being approached from this side. The summit was reached, therefore, by proceeding on foot a mile in a south-westerly direction along the road to Nevin and then striking off to the north-west up an ancient pathway over the mountain, so as to enter the fortress at the south-west end. On a clear day the views over the promontory of Lley, with the sea beyond, must be extremely fine, but only an occasional glimpse of the surrounding country could be obtained when a gust of wind cleared away the mist for a brief interval. The effect produced by the long procession of archæologists winding up the mountain side, at one moment disappearing from sight in the mist, and at another making exaggerated silhouettes against the sky-line, was weird in the extreme. We have already mentioned that Treceiri, or the Town of the Fortresses, is situated on the top of one of the three conical peaks of Yr Eifl. Seen from any point to the northward the three peaks appear to be in one straight line east and west. As a matter of fact, they are at three corners of a triangle. The central and highest peak is 1,849 feet above the level of the sea; Treceiri, the next highest, is 1,591 feet above the sea, and lies due east of it between it and Llanaelhaiarn; and the third and lowest peak (1,458 feet above the sea) is situated to the north-west, within half-a-mile of the sea.

¹ Rev. E. L. Barnwell in *Arch. Camb.*, 4th Ser., vol. ii, p. 75; Dr. D. Christison F.S.A.Scot., in *Proc. Soc. Ant. Scot.*, vol. xxvii, p. 100.

The prehistoric fortress of Treceiri occupies the whole of the top of the mountain on which it stands. The ground plan is an irregular oval with its longer axis pointing north-east, and measuring roughly, according to the 6-inch ordnance map, 990 feet long by 370 feet wide.

The inner wall of Treceiri is regularly built of dry rubble, with a straight and almost perpendicular outer face. On the north-western side, where the wall is highest, there is a *chemin de ronde*, or *banquet*, for sentinels to keep guard upon, with the protection of the parapet. Near the sally-port the *banquet* is double. Where the wall is most perfect it measures 15 feet in height and 16 feet in width. The outer defences consist of low walls of rubble heaped up, not built. The whole of the interior of the fortress is filled with innumerable houses, both round, oval, and nearly square, arranged in groups. The walls are built of dry rubble, and are in some of the better preserved specimens as much as 4 feet high.

It would hardly be thought that in a civilised community it was possible that such a splendid specimen of a prehistoric city would be allowed to perish miserably, partly by neglect and partly by wanton injury. Yet stone by stone Treceiri is being gradually destroyed. If an object-lesson were required to show the utter inefficiency of the present Ancient Monuments Act we have it here. The proprietor, Mr. R. H. Wood, F.G.S., of Rugby, applied to the Inspector of Ancient Monuments in order to have Treceiri scheduled under the Act, but he was politely informed that the Government (one of the richest in the world, *soit dit en passant*) could not afford to incur the expense involved. Tourists and others now amuse themselves by tearing down portions of the ramparts in order to erect small cairns of stones which utterly disfigure the sky-line as seen from below. If the monument were scheduled it would be possible to reward these Goths and Vandals suitably with the two months' hard labour they most richly deserve.

The highest point, at the north-east end, is occupied by an artificial cairn of stones, probably used as a look-out post, and the ground within the walls slopes down considerably towards the south-west. Along the whole of the south-eastern side of the fortress the steepness of the cliffs forms an admirable natural defence. The wall is lower on this side, and there are no entrances or outworks of any kind. In one place there is a gap in the rampart, filled by a rock which rises above the top. Along the north-western side the slope of ground is much less, necessitating additional outworks. The wall is higher and in better preservation on this side, and has three entrances—(1) a sally-port with a lintel, near the north-eastern and higher end of the fort; (2) an ordinary entrance between the sally-port and the south-western, or tower, end of the fort; and (3) a similar entrance, though smaller, at the south-western entrance of the fort. It was through the latter that the visitors entered. The entrances are in all cases defended by additional outworks. The Rev. E. L. Barnwell, who has described

Treceiri in the *Archæologia Cambrensis* (4th Series, vol. ii, p. 71), thinks that some of the masses of stones strewn over the hill-side were placed there purposely to act as a sort of *chevaux-de-frise*, to lessen the rapidity of the first onslaught of the besieging force. *Chevaux-de-frise* of this kind undoubtedly exist at Pen-Caer-Helen, near Conway, and in some of the great stone forts in the Aran Islands, off the west coast of Ireland, but it is rather doubtful if the sheets of loose stones at Treceiri are artificial.

Dinas Dinlle.¹—An early British fortress on Tanddinas Farm, in the parish of Llandwrog. The internal dimensions are about 438 feet by 360 feet. On the western side the sea has made a considerable breach, otherwise it is in a fair state of preservation. The mound in the centre of the enclosure noticeable here, as in the other *dinasoedd*, was probably a “speculum” for the Commander-in-chief, or for a beacon-light: it was the precursor of the later keep. Within the enclosure are traces of habitations. This fort became, during the Roman occupation, an important station for the security of landing men and provisions for Segontium. Many Roman coins have been discovered here, viz., those of the Emperors Gallienus, Tetricus Senior, Tetricus Cæsar, Carausius, and Allectus. The road from this station to Segontium passed over a flat marsh, broken only in one part by a river, the ford over which is to this day known as Rhyd y Pedestri (probably the same with “Rhyd yr Equestri”, mentioned in Rowlands’ *Mona Antiqua*).

In 1810 an intaglio ring was found here, engraved with a representation of the Goddess of Victory.

THURSDAY, JULY 19TH.—EXCURSION No. 3.

Route.—The members left Carnarvon Railway Station at 8.30 A.M. for Beaumaris (12 miles N.E.), and Penmon (4 miles N.E. of Beaumaris), going *via* Bangor (9 miles N.E.), and returning *via* Plas Newydd (5 miles N.E.) and Port Dinorwic (4½ miles N.E.).

Total distance, 39 miles.

The members were conveyed by train to Bangor.

Carnarvon	...	...	...	dep. 8.30 A.M.
Bangor	...	...	...	arr. 8.59 A.M.

thence by carriage to Garth Point (1½ miles N.E. of Bangor Railway Station), by steamboat across the ferry to Beaumaris (2½ miles N.E. of Garth Point), and by carriage to Penmon (4 miles N.E. of Beaumaris).

¹ *Arch. Camb.*, 1st Ser., vol. i, p. 171; 4th Ser., vol. iii, p. 268; Pennant’s *Tour in Wales*, vol. ii, pp. 212-13.

The members proceeded on foot to Trwyn-du ($\frac{3}{4}$ mile N.E. of Penmon), and were conveyed by boats to Ynys-Seiriol ($\frac{1}{2}$ mile N.E. of Trwyn-du), returning to Penmon and Beaumaris the same way.

The members were conveyed by carriage to Plas Newydd ($7\frac{1}{2}$ miles S.W. of Beaumaris), thence to Plas Gwyn ($\frac{1}{2}$ mile W. of Plas Newydd) and the ferry ($1\frac{1}{2}$ miles S. of Plas Gwyn).

The members were conveyed by the ferry-boat across the Menai Straits ($\frac{1}{2}$ mile S.E.) to Port Dinorwic, and thence by train back to Carnarvon.

Port Dinorwic	...	...	dep. 7.54 P.M.
Carnarvon	...	...	arr. 8.7 P.M.

On the outward journey to Ynys-Seiriol no stops were made.

On the return journey stops were made at Penmon Priory and Cross, Beaumaris Church and Castle, Plas Newydd Cromlech and Chambered Tumulus, and Plas Gwyn.

Luncheon was provided at the Bulkeley Arms Hotel at 1.30 P.M.; and afternoon tea at Plas Gwyn by the kind invitation of Major Hugh Williams.

Ynys Seiriol.¹—All that now remains of the ecclesiastical buildings on Puffin Island (also called Ynys Seiriol and Priestholm) is a solitary tower, almost the counterpart of the one at Penmon, surrounded by foundations which would require to be excavated if it were desired to make out the ground-plan properly. The late Mr. M. H. Bloxam has claimed an absurdly early date for this tower, in the seventh century; but its similarity to the towers at Penmon, in Anglesey, and Bishopstone, in Sussex, points to the eleventh or twelfth centuries as the more probable period of its erection. Both the towers at Ynys Seiriol and at Penmon have pyramidal stone roofs, and double round-headed windows in the upper storey, with a central baluster or shaft.

Giraldus Cambrensis mentions a curious legend to the effect that whenever the monks began to quarrel, the island was invariably overrun with mice, which only disappeared when peace was restored to the community. The gamekeeper informed some of our party that after a recent wreck on the shores of the island, it became suddenly infested by rats. These obnoxious vermin have, however, now been successfully exterminated by means of poison.

The three names of the island sufficiently epitomise its past history. The wild haunt of the seagull is chosen, in the early days of Christianity, by a Celtic saint as the most suitable place of retirement from the world to be found in the district; a few centuries later the piratical inroads of the Vikings make the situation untenable, and it is probably deserted; lastly, the pagan Norseman is converted, and the monks again return; this time to build a church,

¹ *Arch. Camb.*, 1st Ser., vol. iv, p. 129.

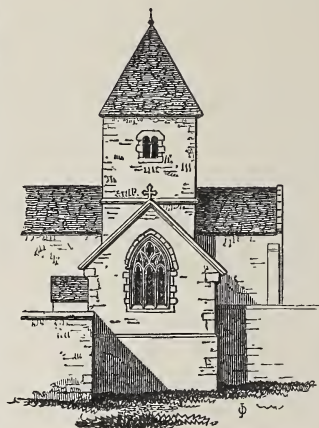
the size of which indicates that the danger from the sea-rovers was gone by for ever.

Penmon Church.¹—The architectural features of Penmon Church were described by Mr. Arthur Baker, F.R.I.B.A.

This interesting church, one of the earliest mediæval monuments Anglesey possesses, is dedicated to the Blessed Virgin. The plan is cruciform, consisting of a nave, chancel, north and south transepts, and a central tower. The nave and south transept are of an earlier period than the remainder of the church. The north transept is modern, having been entirely rebuilt, on the old foundations, in 1855. The chancel, which is quite out of proportion to the rest of the building, may be said to be equally as modern as the north transept, having, during the restoration in 1855, been almost entirely rebuilt; most of the old walls, owing to their defective state, having been taken down as low as the window-sills. The levels of the floors follow those of the ground, falling from west to east.

The former chancel is said to have been fifteenth-century work, and was very probably enlarged during monastic times. The internal measurements of the nave are 35 ft. 6 in. by 15 ft. 6 in. In the western gable is a small round-headed loop, with a very wide internal splay, and similar openings occur in the north and the south walls. At the western end of the south wall of the nave is a very interesting doorway: the carved tympanum² is worthy of close study. Mr. J. H. Parker considered it late Norman work, and assigned it to the early portion of the thirteenth century, when the monastery was re-endowed, and the building probably improved and enlarged. The northern doorway was a later insertion. The rest of the nave, south transept, and central tower are probably coeval with the church on Priestholm Island.

The western gable has been sharpened in its pitch by the addition of several courses of stone, as may be seen from the outside of the building. The nave communicates with the space under the tower by a semi-circular arch, consisting on its western side of two orders, with a deep label-moulding of slight projection. The inner order is moulded, and the outer ornamented with the chevron, and has a rude ornament of another design worked around its edge. The label has the square billet running along its lower edge, and is



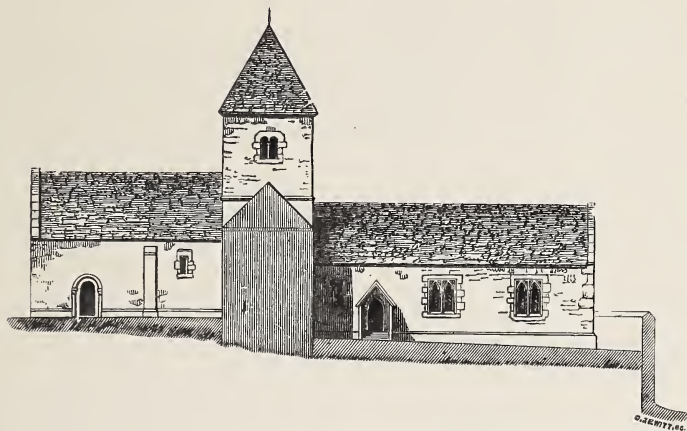
Penmon Church.

¹ Rev. H. Longueville Jones in *Arch. Camb.*, 1st Ser., vol. iv, p. 128.

² J. R. Allen's *Early Christian Symbolism*, p. 386.

otherwise ornamented with two rows of square indentations; on the eastern side it consists of one rectangular order. The shafts of this arch on its western side are plain, with rudely sculptured capitals, one of which resembles the shafts of the south doorway in the nave. The southern tower arch is likewise of one order, but is ornamented on its northern face, which consists of two rims, the outer rim forming a deep label of slight projection, similar in character to that of the western tower arch, but here the billets and ornaments have rounded edges; the lower rim contains the chevron.

The tower has three stages, including the rough stone pyramidal roof or spiret of no great height. The belfry stage retains its ancient windows in the northern and eastern walls, consisting of two small round-headed lights, divided by a short shaft or baluster, with a cap and base.



Penmon Church, from the South.

The interior of the south transept has a Norman arcade, with the chevron worked on its voussoirs, against its west and south walls. The eastern wall and part of the southern wall have been rebuilt. The transept appears to have been at some period shortened.

The chancel, as before stated, was almost entirely rebuilt in 1855. During the course of this restoration, in clearing away the old altar floor under the east window, a very rudely splayed window opening, narrowing very much towards the outer face, was found, but without any traces of it on the external wall. The sill was about the level of the floor on which the communion-table stood, and was loosely built up and plastered over. Underneath this window an old stone altar, with a clear way of about 18 in. between it and the east wall, was uncovered. It was built of rubble work, and plastered over, and had been much mutilated, someone having been buried ages ago right across it. Near it, a very curious enamelled

copperplate was found at the same time, the description of which in the *Arch. Camb.* (3rd Ser., vol. i, p. 42), by Mr. Albert Way, is here given:—"This relic is a copperplate of the enamelled work of Limoges (*opus Lemovicense*) of the thirteenth century, of a process of art called *Champ levé*, because the field was cleared out and cavities formed to receive the enamel which was fused into them. The subject is a demi-nude figure of our Lord, having a red cruciform nimbus around his head, the right hand raised in the gesture of the benediction of the Latin Church. In the left hand is a book typifying the Gospel: the colours have been very brilliant. This plate was attached either to the binding of a Textus book or book of the Gospels, or fixed by nails to a shrine, or it may have been attached to a processional cross of wood, often found encrusted with such ornamental plates of evangelistic symbols and such subjects. Enamels of this kind have been brought into England in abundance of late years, but *not* many have been found which were in use before the Reformation."

Taking all the conventual buildings as a group, they may be divided as follows: The Priory church (already described), then to the south of the south transept a building commonly known as the Prior's lodging (the present structure is of post-Reformation date). The building that is generally known as the Refectory runs parallel to the church on the south side of the chancel, and consists of three stories. The basement has narrow square-headed windows, and its outer walls batter boldly. The ground is level with the basement on its southern side, and with the ground-floor on its northern side. The ground-floor has square-headed windows at the sides and pointed windows at the ends. The lintel of one of the south windows is formed of a shaft of an early cross, very similar in its ornamentation to that in the Deer Park. The doors are at each end of the north wall, and open towards the church. The upper story has small square-headed windows in the side walls, and a narrow lofty-pointed lancet of three orders in the end wall. The roof was of a steep pitch. This building was probably erected in the fourteenth century. The building at its east end is of later date, probably sixteenth-century work. The walls of the ground-floor story retain some coloured wall decorations. These structures form the three sides of a small courtyard, approached by a flight of steps on the eastern side.

The building before referred to as the Prior's lodging, together with the so-called Refectory, and the later addition at its east end, appear to have been inhabited in post-Reformation days.

On the north-east of the church is the fish-pond, while a little further to the north is the holy well and baptistry. Near this well may be seen what appears to be the remains of an anchorite's cell. On the southern side stood the orchard, and a little to the east stands the Columbarium or Pigeon House, with its domical roof; the date of this is uncertain, but possibly of the time of Henry VII. A portion of the adjacent farm buildings, now fes-

tooned with a luxuriant growth of ivy, probably formed a part of the monastic surroundings.

The font, no doubt, was the base of an early cross, similar to the one in the adjoining Deer Park. It was found by a former rector of this parish in a stonemason's yard at Beaumaris. From the ornamentation on its panels it may be assigned to the eleventh or twelfth century.

The Norman stoup in the south transept is interesting.

Crosses at Penmon.¹—When the members had assembled round the cross in the field above the church Mr. Romilly Allen delivered an address on the subject. He said that the art of the sculpture on the cross showed it to belong to the pre-Norman period, the character of the ornament being similar to that of the Hiberno-Saxon illuminated MSS. dating from the seventh to the eleventh centuries. In point of size and beauty the Penmon Cross could not compare with the magnificent specimens at Clonmacnoise, Monasterboice and Kells, that were so familiar to the Irish antiquaries present. Nevertheless it possessed features of very considerable interest as throwing light on the development of so-called Celtic ornament. On one face was a typically Scandinavian pattern, resembling a chain of rings, which is found almost exclusively on fonts in Sweden, the rune-inscribed crosses of the Isle of Man and crosses on the neighbouring coast of Cumberland. On another face was a panel containing a figure of a saint with the nimbus round the head, with a beast-headed figure on each side. A similar representation occurred on the cross at Moone Abbey and elsewhere in Ireland, and it has been suggested by the late Professor I. O. Westwood that the subject represented was Christ seized by the Jews. On a third face was a square key pattern composed of T's, placed thus **┐┐┐┐**, which was also to be seen on the Maen Achwynfan in Flintshire, Llangaffo in Anglesey, and on several stones in Cheshire. There was thus direct evidence of a mixture of Scandinavian, Irish, and Saxon art, which latter was more akin to Carolingian than to Irish art. Mr. Allen expressed his agreement with Professor A. H. Haddon in believing that mixture of race was an important factor in stimulating the intellectual faculties and producing an efflorescence of ornament in art. He did not think that the early Christian or pre-Norman art of England, Wales, and Scotland was imported *en bloc* from Ireland. It seemed to him far more probable that this particular phase of decoration, of which the characteristic features are interlaced work, key-patterns and spirals, combined with zoomorphic designs in a peculiar manner, existed in varying degrees of perfection throughout Great Britain, and in some parts of Europe, from the seventh to the eleventh centuries, and that it was developed differently in different localities, a good deal depending on the relative strength

¹ *Arch. Camb.*, 1st. Ser., vol. iv, p. 44.

of the Scandinavian, Celtic, or Saxon influence existing at a particular time or place.

Mr. Allen referred briefly to two other monuments of the pre-Norman period at Penmon, namely, the cross-base utilised as a font in the church, and the shaft built in the wall of the Refectory as the lintel of a window. It was suggested that this shaft possibly was the one belonging to the base mentioned, and the desirability of having it removed from its present position and placed within the church. In conclusion, the lecturer referred to the damage the cross in the field near the church had sustained by being used as a target for rifle-shooting by stray Volunteers, who had a range in the neighbourhood.

Mr. Thomas Drew, F.R.I.B.A., President of the Royal Society of Antiquaries of Ireland, spoke in reply, and dissented from Mr. Allen's theories as to the existence of Scandinavian influence in pre-Norman art.

Beaumaris Church.¹—Beaumaris Church possesses but little interest architecturally. A sixteenth-century brass to Richard Bulkeley and his wife Elizabeth, and two fifteenth-century alabaster effigies of a knight in armour and a lady, are the only objects worthy of notice.

Beaumaris Castle.²—Beaumaris Castle is one of the least picturesque Edwardian fortresses in North Wales, but it contains a beautiful chapel. This Castle was the last of the three great fortresses that Edward I built to hold in awe his new and unwilling subjects on both sides of the Menai Straits. It was commenced in 1295, and took several years to complete. The following appears amongst the Royal Grants and Public Records relating to Wales (*Arch. Camb.*, 3rd Ser. vol. ix, p. 192):—

"1292 (23rd Edward). According to the *Chronicon Salisb.* Edward arrived in Anglesey on the 6th December to suppress the insurrection of one Maddoc,³ when he rebuilt the town and castle of Beaumaris, cut down the forests, and fortified the castles of the sea coast."

Beaumaris Castle, as Mr. G. T. Clark observes, has a concentric plan composed of two wards, of which the inner is a quadrangle of about fifty yards square, contained within four curtains of very unusual height and still more unusual thickness. At the four angles, and in the centres of the east and west sides, are drum towers, six in all; in the north and south sides are the gate-houses. The angle towers are about 48 feet in diameter, with walls 12 feet thick, and the passage by which each is entered at its gorge passes through 22 feet of solid masonry. Three are spanned by a single

¹ *Arch. Camb.*, 3rd Ser., vol. i, p. 157; 3rd Ser., vol. ii, p. 312; and 4th Ser., vol. iv, p. 327.

² G. T. Clark's *Medieval Military Architecture*, vol. i, p. 213; *Arch. Camb.*, 3rd Ser., vol. vi, p. 357; Pennant's *Tour in Wales*, vol. iii, p. 257.

³ Madoc ap Llewelyn.

stone rib to carry the floor beam. Each has a well-stair, and communicates with the ramparts and the galleries in the curtains. The middle tower on the east side is a chapel, an oblong chamber, with vaulted roof and floor and polygonal apse. The chapel is



Brass in Beaumaris Church.

divided into seven bays, the five outer ones being pierced by a lancet window opening on the face of the tower. The lower stage, including the west end, is panelled with trefoiled heads, having the appearance of Perpendicular work. The entrance is from the court,

by steps to a double doorway, trefoiled, and on either side are chambers, one probably a vestry, and the other, that on the north (the Governor's seat?), provided with a hagioscope. There is an opening above the west end, probably for the escape of incense-smoke. The north gate-house is of the usual Edwardian plan, oblong, projecting into the court, with drum towers at the inner angles, and half-round towers to the field flanking the gateway. Three portcullis grooves traverse the entrance passage, on each of which is a porter's lodge and prison. The first floor contains the great hall, 73 feet by 23 feet 6 inches. It has five windows, with flat-headed arches of two lights and transoms, looking out upon the court, and furnished with window seats. They are peculiar, and look later than their assigned date. Two fireplaces remain, one in the north centre, and one, smaller, at the east end. The only entrances are by narrow well-stairs contained within the towers. The hall also communicated with two chambers above the lodges, and these again with a portcullis chamber in the centre. There is a second storey.

It is clear, from the inconvenient entrances to the hall, that the castle was only intended to accommodate the military governor of the place. The southern gate-house resembles the northern in general arrangement, but is of smaller dimensions. The inner part was pulled down, for the sake of the material, about a century ago. The curtain walls of this ward are exceedingly curious, being perforated throughout by galleries, communicating by numerous chambers, all in the thickness of the wall; and below is a series of very extensive and well-constructed sewers, which probably had an exit into the adjacent sea.

The outer ward is an octagon in plan, inclosed by drum towers connected by curtains. One tower caps each angle, and there is one between each pair, thirteen in all, the places of three being occupied by gate-houses and spur-work. This ward is very narrow. The walls are low, of moderate thickness, and looped. The requisite breadth for the rampart is given by an internal projection upon corbels. Parts of this ward are marshy, and seem to have been fish-stews. The gate-houses of this ward stand obliquely to those of the inner ward, so as to check a direct rush, and a sort of outwork has been added to the south gateway with the same view. The outer northern gate-house has never been completed. It is said that there was an outwork 300 yards in advance of this gate.

The south gate is flanked by a long caponière or spur-work, which runs out from the curtain towards the sea, and contains a fine gallery, with loops either way, and a broad rampart walk above. In a drum tower upon this work is seen a large ring, supposed to have been that to which ships were made fast. The spur has been perforated in modern times by an archway for a public promenade.

The inner ward contained ranges of buildings, no doubt mainly

of timber, placed against the walls. Some of these may have been kitchens, judging from the large fireplaces seen in the walls. The marks of the drawbridges, and the arrangement for placing bars across the entrances, deserve careful examination.¹

Plas Newydd Cromlech.¹—The Plas Newydd cromlech and chambered tumulus are well known as being, perhaps, the most remarkable megalithic monuments now existing in the Principality.

Bryn Celli Cromlech.—Mr. Herbert J. Allen communicates the following account:—"Being the only member of the Cambrian Archæological Association who went with Major Ap Hugh Williams to inspect the cromlech at Bryn Celli, within half-a-mile of his house, Plâs Gwyn, on 19th July last, I venture to send this small note on the subject. The cromlech or stone chamber is most interesting, as the slab forming the roof is covered with small stones and earth. There is a passage leading up to it also topped with rubble and earth, and there are *three* large stones 'on the outer circumference of the rise', nearly equi-distant from the centre, which presumably formed part of the circle of stones, or were part of the tumulus, or *carnedd* as the cromlech is called by Rowlands in his *Mona Antiqua*, and by Pennant in his *Tour*, but the diameter of the chamber is incorrectly given as 3 feet in the latter account, it being really about $7\frac{1}{2}$ feet. These accounts are quoted by a writer in the second volume of the *Archæologia Cambrensis*, pp. 3-6, who visited the locality in 1846. There is a low stone fence surrounding the chamber and passage, which is mentioned in the article referred to as being about to be erected. This has preserved the remains so well that the description of 48 years ago is, as far as I could judge, fairly correct at the present time, and, as the volume in question is difficult to obtain, I quote the description there given:—"All traces of the *carnedd* have disappeared except the earth and stones that still lie on the cromlech, where a tree had taken root, but is now withered and dead; and also, on the top of the passage leading to the chamber. The ground, however, rises all around, making the base of a tumulus that now would measure not more than 65 or 70 feet across, and the occurrence of a large stone on the outer circumference of this rise, would lead to the conjecture that originally it was surrounded by a circle of such blocks. The passage which led from the outside to the chamber within runs from east to west, and now measures not more than 18 feet in length, by about 3 feet in height, and 2 feet 6 inches in breadth: it is composed of six large stones in the northern, and five on the southern side; but on the latter several stones are built in, exactly as is now done in the common stone fences of the country. The sides of the chamber

¹ Hon. W. O. Stanley in *Arch. Camb.*, 4th Ser., vol. i, p. 51; Rev. E. L. Barnwell, *Ibid.*, 4th Ser., vol. xi, p. 81.

or cromlech, which is correctly described as "irregularly hexagonal", are composed of single stones of the width of 5 feet 4 inches, 4 feet, 6 feet, 4 feet and 6 feet respectively, allowing a space of only 20 inches for the entrance, which, with a stone 21 inches wide, makes up the 6 feet side. The upper stone forming part of the roof is 11 feet long by 6 feet 6 inches wide, and 15 inches thick. There is a second stone, placed in rather a slanting position on the northern side, which also makes part of the roof and is of rather smaller dimensions than the former. This has now fallen off and lies upon another by the side of the rest. The central pillar, spoken of by Pennant, lies prostrate in the middle of the chamber. The soil has accumulated within, and no traces of the "stone brush" are now observable. The upper stone, like many other smaller ones which formed part of the *carnedd*, is of grit; all the others are of chloritic schist, both sorts of stone being found within no great distance from the spot."

On our return we passed the interesting Elizabethan house called Plas Côch, also described in the second volume of the *Arch. Camb.*, p. 166, and noticed that the inscription round the top of the porch, showing that it was built "In the Yere of Lord God 1569", is clearly decipherable.

We were also shown at one of the lodges to Plas Newydd a pair of wooden dog-tongs, on which the date "1778" was cut.

(To be continued.)

ANNUAL MEETING FOR 1895 IN CORNWALL.

By invitation of the Royal Institution of Cornwall, the Annual Meeting of the Association will be held at Launceston in August. LORD HALSBURY has accepted the office of President.

Reviews and Notices of Books.

INDEX TO "THE HISTORICAL TOUR THROUGH PEMBROKESHIRE", by RICHARD FENTON, F.A.S. Compiled by HENRY OWEN, F.S.A., Editor of *Owen's Pembrokeshire*. London: Chas. J. Clark, 4, Lincoln's Inn Fields, W.C. 1894.

MR. HENRY OWEN'S inkstand is a fount from which many useful works spring. In 1889 he gave us a lecture on Gerald the Welshman, as he termed our old friend Giraldus Cambrensis; in 1892 a very carefully edited edition of George Owen's *History of Pembrokeshire*; and now an Index to Fenton's *Tour* arrives as a Christmas-box. In these three works, no doubt, Mr. Owen's fellow-countrymen in Little England beyond Wales are chiefly beneficiaries; but they are appreciated by all Welshmen, and by many others whose misfortune it is to dwell beyond the March.

It has been rather the fashion of late to look on Richard Fenton as an iconoclastic *gourmet*, who went through the land breaking up barrows and cracking cromlechs, and then celebrating his achievements by "spreading a cold collation on the *tapis vert*,—a regalement from which [he] found it difficult to tear [himself]."

No doubt Fenton knew how to enjoy life (small blame to him!), and did forestall his successors in the opening of certain barrows which, peradventure, might have been turned to better account in these later days; but, on the other hand, he got together a vast amount of valuable information which must inevitably have been lost had not his industry embalmed the same in the *Historical Tour*. Embalmed, for though the facts are duly recorded in his work, until Mr. Owen's Index appeared they were not available to students lacking time and perseverance to wade through a fat quarto volume, owing to the miserable apology for an index which is attached to the work. Mr. Owen has now remedied this deficiency. He tells us that he compiled the new Index for his own use, presumably to assist in the annotation of George Owen's *History*. Mr. Owen's work is carefully compiled, free from worrying, misprinted figures, set up in an excellently strong type, and printed on good paper.

It is, of course, the bounden duty of a reviewer to find fault. Mr. Henry Owen seems to share, with the pussycats, a preference for places over people. For instance, such names as Adams, Bowen, Butler, Elliot, Lort, Owen (of Orielson), Philipps, etc., are absent. We find those more important (familiar, indeed,) under the names of their seats; but a few of the smaller fry are missing. This is not a very important matter, and must be remedied by the owner of the Index should he find it necessary. We congratulate Mr. Owen on his performance.

EDWARD LAWS,

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

Treasurer's Account of Receipts and Payments for the Year ending December 31st, 1894.

RECEIPTS.

1894.	£	s.	d.
Balance from last account	8	9	10
Amount of subscriptions received from English and foreign subscribers, as per list	59	17	0
Ditto in respect of North Wales, as per list	85	1	0
Ditto in respect of South Wales, as per list	147	0	0
Ditto in respect of the Marches, as per list	23	2	0
Dividend on Consols	1	7	11
Pickering and Co. for books sold	28	2	9
Charles J. Clark for books sold	1	5	6
Dividend on Consols	1	7	11
Charles J. Clark for books sold	12	10	8
Dividend on Consols	1	7	10
Ditto	1	7	10

PAYMENTS.

1894.	£	s.	d.
Jan. 2. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
" 4. Rev. R. Trevor Owen, Salary as Secretary, and disbursements, for one quarter	6	11	7
" 10. Arthur J. Jones for photos of Carnarthenshire Chapels	0	6	0
Feb. 7. A. E. Smith for illustrations	15	0	0
Mar. 13. J. L. Griffith, Esq., for postages and stationery	0	5	6
" 19. E. J. Williams for account books and stationery	0	7	6
" 28. Rev. C. Chidlow, expenses as General Secretary	1	5	6
" " National Provincial Bank for cheque-book	0	2	0
April 7. A. E. Smith for illustrations	15	0	0
" 19. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
May 28. C. J. Clark for printing	82	4	5
June 28. J. L. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
July 10. A. E. Smith for illustrations	15	0	0
Sept. 29. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
Oct. 4. W. G. Smith for attendance at Carnarvon Meeting	5	0	0
" " A. E. Smith for illustrations	15	0	0
Dec. 31. Bank commission, less interest	1	2	4
1895. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
Jan. 3. " 26. A. E. Smith for illustrations	15	0	0
" " 30. Rev. R. T. Owen, salary and disbursements	17	1	8
Feb. 5. The Bedford Press for printing	95	5	0
Balance in Treasurer's hands	33	18	9

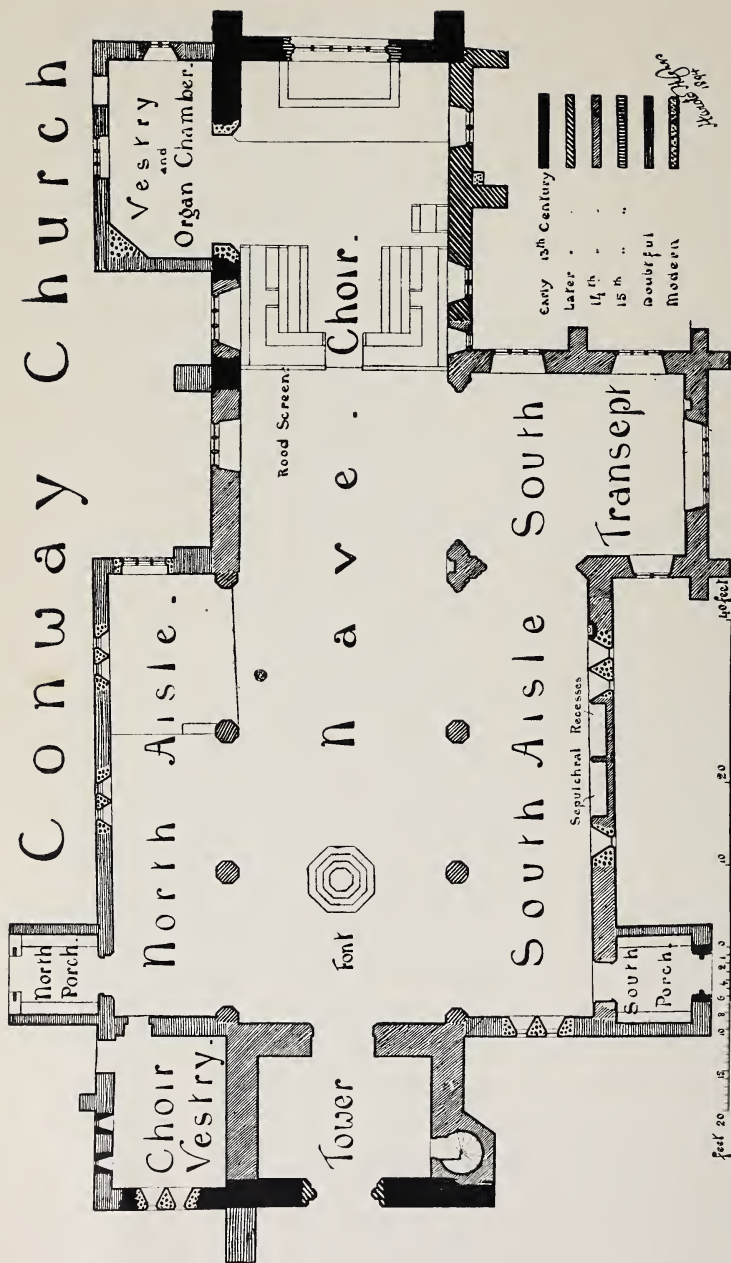
£371 0 3

J. LLOYD GRIFFITH, *Treasurer.*

£371 0 3



Conway Church



Archæologia Cambrensis.

FIFTH SERIES.—VOL. XII, NO. XLVII.

JULY 1895.

THE ARCHITECTURAL HISTORY OF ST. MARY'S CHURCH, CONWAY.

BY HAROLD HUGHES, ESQ., A.R.C.A., A.R.I.B.A.

AN extremely interesting paper by Mr. W. de G. Birch, "On the Date of the Foundations ascribed to the Cistercian Abbeys in Great Britain," contains a list of the various Abbeys of the Order throughout the world, taken from a MS. in two portions, existing in a miscellaneous collection of tracts among the Cottonian MSS. in the British Museum. The first portion, we are informed, is written in a clear French handwriting of the early part of the thirteenth century, and extends from A.D. 1098 to A.D. 1190. The second, in a French hand of the end of the thirteenth century, includes the Abbeys from A.D. 1191 to A.D. 1234. In most cases the MS. refers to the actual day of the incorporation of the Abbey into the ranks of the order. In the first portion we find, under the year MCLXXXVI, "ij idus Junii. Abbazia de Aberconwy."¹

About two years after this date, Giraldus Cambrensis gives a cursory mention of the Abbey in passing, in his "Itinerary of Archbishop Baldwin through Wales, MCLXXXVIII." "Having crossed the river Conwy," he writes, "or rather an arm of the sea, under Deganwy,

¹ *Journal of the Archæological Association*, 1870, vol. xxvi, p. 281.

leaving the Cistercian monastery of Conwy on the western bank of the river to our right hand.”¹

The charter granted to the Abbey by Llewelyn ap Iorwerth, Prince of North Wales, confirming its privileges, was dated from Aberconwy in 1198.²

In 1283,³ nearly a century after its foundation, Edward I removed the Abbey to Maenan, a few miles higher up the river.

It has generally been supposed that of the early Abbey Church nothing remains, and that it was situated to the north of the existing parochial building, on the site occupied by the Castle Hotel yard. The Rev. Robert Williams informs us, “Of the original Abbey in Aberconwy there are now no remains. A long vaulted room of good masonry, and worked with clay, but plastered with lime, and a Saxon (!) door, were seen by Mr. Pennant; they were taken down about forty⁴ years ago.” “In 1832 foundations of walls of parts of the Abbey were exposed when making improvements in the Castle Inn yard.”⁵

Now the charter of Edward I, relating to the translation of the Abbey to Maenan, gives us distinctly to understand that the church which the monks before had as a conventual building, they should from henceforth hold as a parochial one, causing the same to be served by two fit and honest English chaplains, of whom the one should be perpetual vicar, to be named by the Abbot and convent, and a third, an honest Welshman, on account of the diversity of language.

The charter reads as follows :—

Rex archiepiscopis, &c. salutem. Sciatis nos pro salute animæ nostræ et animarum antecessorum et hæredum nostrorum dedisse concessisse et hac carta nostra confirmasse dilectis nobis in Christo abbati et conventui de Aberconewey quorum situm

¹ Sir Richard Colt Hoare's edition, 1806, vol. ii, p. 134.

² Dugdale, *Monasticon Anglicanum*, new edition, 1825, vol. v, p. 672.

³ *Idem*, p. 674.

⁴ That would be about 1795.

⁵ Rev. Robt. Williams, *Aberconwy*, 1835, p. 75.

transferri volumus usque Maynan, de assensu eorundem abbatis et conventus et co-abbatum suorum ordinis Cisterciensis per quos locum illum fecimus visitari, quod totam ecclesiam de Aberconewey quam prius conventualem habuerunt et tenuerunt de cætero habeant et teneant quantum in nobis est in proprios usus parochialem, cum omni jure patronatus et proprietatis sibi et successoribus suis, et in puram et perpetuam elemosinam, cum omnibus juribus possessionibus et rebus aliis ad prædictam ecclesiam parochialem spectantibus quocunque nomine censeantur, tam infra muros quam extra, cum omnibus decimationibus omnium terrarum et maris ex utraque parte de Conewey ad præfatam ecclesiam de Aberconewey spectantium ab antiquo. Ita tamen quod eidem ecclesiæ deservire faciant per duos capellanos Anglicos et idoneos et honestos, quorum unus sit perpetuus vicarius in eadem, et per ipsos abbatem et conventum in singulis vocationibus ipsius vicariæ loci diœcesano præsentetur, et per unum tertiam capellanium Walensem honestum, propter idiomatis diversitatem.

Quare volumus, &c. Dat. per manum nostram, apud Karnarvan. xvj die Julii.¹

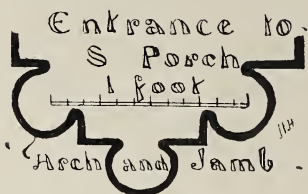
A slight examination of the building as it exists will show us that it contains work of a date prior to 1283, when the parochial took the place of the conventual church.

The question we have then before us is, whether this ancient work is part of the Abbey still standing *in situ*, or old work re-used at a later period in a newer building.

We have every reason, from the charter quoted above, to believe that the conventual church was turned into the parochial one as it stood, and no cause to suppose that the existing structure occupies any other but the site of the Abbey Church. We should, therefore, expect to find portions at least of the ancient Abbey Church incorporated in the present building. Our expectations are confirmed by the building itself; and, after a very careful examination, we have come to the conclusion that the greater part of the thirteenth century work existing is actually part of the Abbey Church *in situ*.

¹ Dugdale, *Monasticon Anglicanum*, 1825 edition, vol. v, p. 674.

Of work of the earliest period remaining, we have the entrance-arch to the south porch, a section of the mouldings of which is here given. It may belong to the twelfth century. The mouldings have been defaced, and the entrance rebuilt.



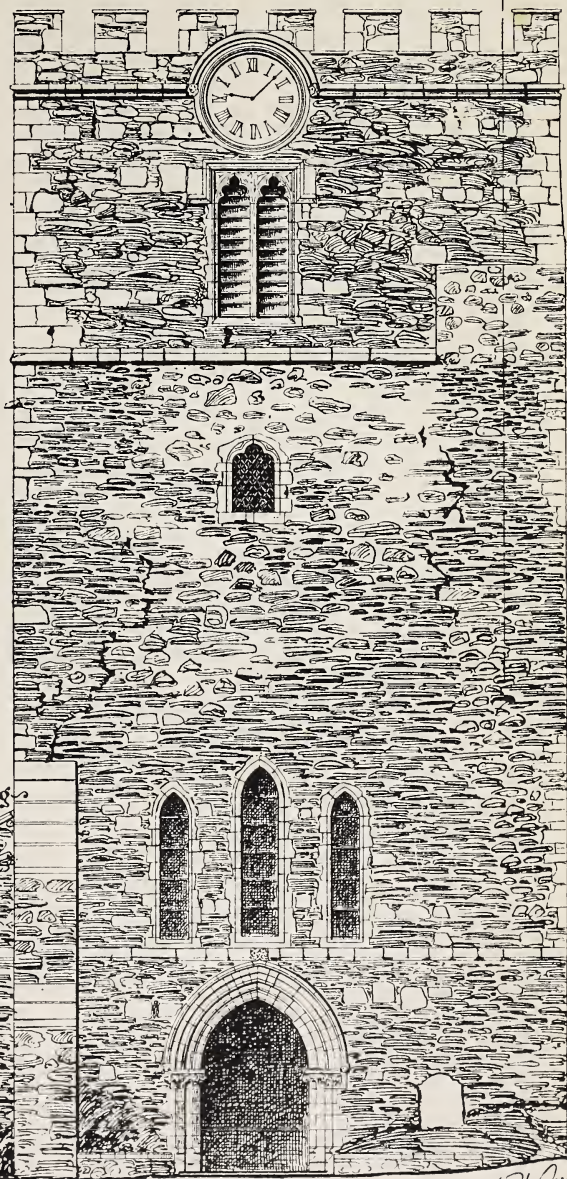
Conway Church.

Of early thirteenth century work we have the lower portion of the western wall of the tower, with its triple lancets. These are shown on the illustration of the western front of the tower. It seems most improbable that such simple features as these lancet windows should have been rebuilt. On the other hand, it will be noticed, the side lancets have each a key-stone, a feature one would not expect to find at this period.

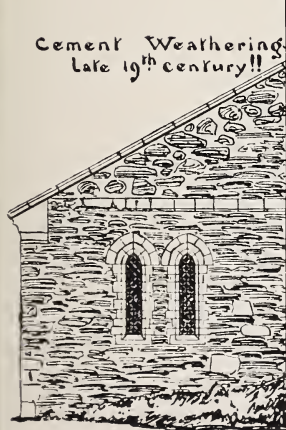
We would suggest that the lower part of this wall of the tower is the western front of the ancient Abbey Church. The rubble walling beneath the windows may be twelfth century work. It is of greater thickness than above, a deep weathering running the whole length of the western front, on which the cills of the lancets rest. The western wall of the choir-vestry would seem to have been the end wall of the north aisle. A straight joint between the lower parts of the southern and western turret-walls seems to indicate the junction of the turret with the older work. The western wall would probably have extended further southwards, forming the end wall of the south aisle.

It would appear that the original church extended eastward as far as the existing structure, and that the two eastern buttresses, with the wall between them, occupy the position and contain portions of the early thirteenth century work. A string-course below the Perpendicular eastern window, on the external face of the wall, is of an early section. The more southerly of the two buttresses has a splayed plinth of bold projection. If a plinth exists to the northern buttress it must be considerably below the present level of the church-

Width of lower East
of turret-staircase



Cement Weatherings
late 19th century!!



Two Lancets above
are modern

Conway Church . West End .

feet 10 5 0 10 20 feet



yard, and lower than that of the northern buttress. Should the foundations of the two buttresses be of one period, it is certainly curious that they should thus differ. The northern buttress may have been rebuilt from its foundation at some later period. From the plinth level upwards, the southern buttress has certainly undergone great repairs, if it has not been entirely rebuilt. The upper weatherings of the two buttresses differ. The southern buttress is not opposite the southern wall of the chancel, but lies to the north of it. The width of the early may have been narrower than the later church, the southern wall of the chancel formerly being opposite this buttress, while the existing northern wall occupies much the same position, and probably contains portions of the early thirteenth century northern wall.

Judging from the style of its architecture, the southern wall of the chancel, with its two two-light windows, appears to have been rebuilt c. 1235 to 1245.

We know from "a letter written by a certain noble of the King's¹ army on the 24th Sept. 1245," that the Abbey suffered much in this year from the hands of the English. The letter reads:—"Health. His Majesty the King is staying with the army at Gannock,"² and after a description of the privations which the army is enduring, an account is given of certain of their men crossing the river to the relief of a ship full of provisions, which, being incautiously steered, ran aground on the Welsh side of the river, on the Monday next before Michaelmas. Having pressed the Welsh into their usual hiding-places in the mountains and woods and slain many of them, to quote the words of the letter, "Our people then returned after defeating their enemies, and, like greedy and needy men, indulged in plunder, and spread fire and rapine through the country on the other side of the water; and, amongst other profane proceedings, they irreverently pillaged a convent of the Cistercians, called Aberconwy,

¹ Henry III.

² Dyganwy.

of all its properties, and even of the chalices and books, and burnt the buildings belonging to it. The Welsh, in the meantime having assembled a large host of their countrymen, suddenly rushed with noisy shouts on our men, who were laden with booty acquired by the most wicked means, and impeded by their sins, and put them to flight, wounding and slaying many as they retreated towards the ships", etc., etc.¹

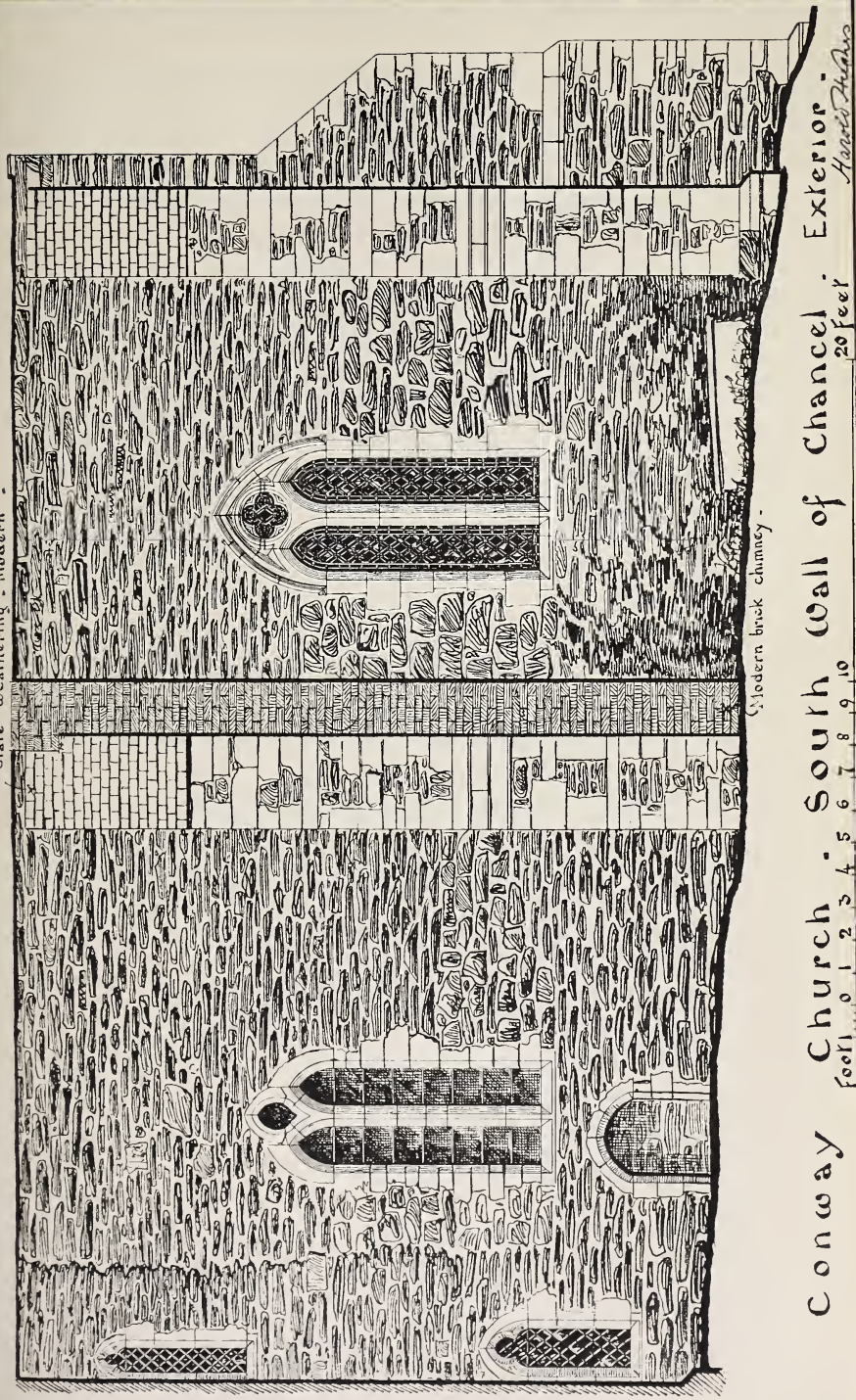
The southern chancel wall evidently belonging to about this period, it does not seem improbable that its erection is owing to the damage done to the Abbey on the occasion of this raid by the English. When rebuilding this wall the church may have been widened by placing it further to the south.

A glance at the illustration of this wall will show the features belonging to this period. The western of the two two-light windows has evidently been much mutilated, if not entirely rebuilt, and it is difficult to form an opinion of the manner in which its head, above the two lancets, originally terminated. The eastern of the two windows has a circle in the head containing a quatrefoil formed with soffite cusping.

The western entrance to the tower may be assigned to the same period. This entrance seems never to have been intended for a doorway, and there are various indications pointing to its having been rebuilt. The accompanying sections of the arch and respond mouldings will illustrate how the inner order of the former is not central with that of the latter, but has been thrust inwards towards the church to form a rebate for a door or frame. The upper bed of the southern capital retains the tool-marks of the setting out of the profile of the inner order of the arch mouldings central with the respond. The carving of the capitals on their eastern sides is not suitable for a door to close against. It has been adapted for this purpose at a later date. That this entrance was formerly that to the Cistercian

¹ Matthew Paris, *History of England*, Bohn's edition, vol. ii, p. 110.

Slate weathering - Modern -



Conway

Church

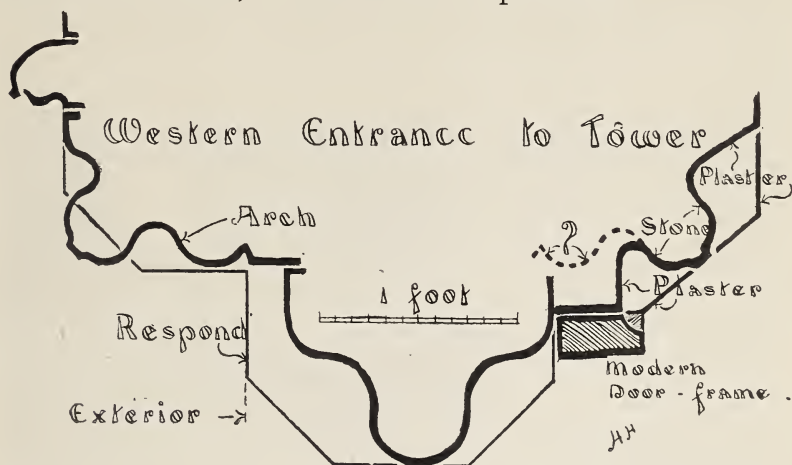
South wall of Chancel.

20 feet

Exterior.

Harold Fisher

Chapter House, in which position a door would not have been required, and that it was taken down and rebuilt in this position in place of a meaner and earlier western entrance, does not seem improbable.



Conway Church.

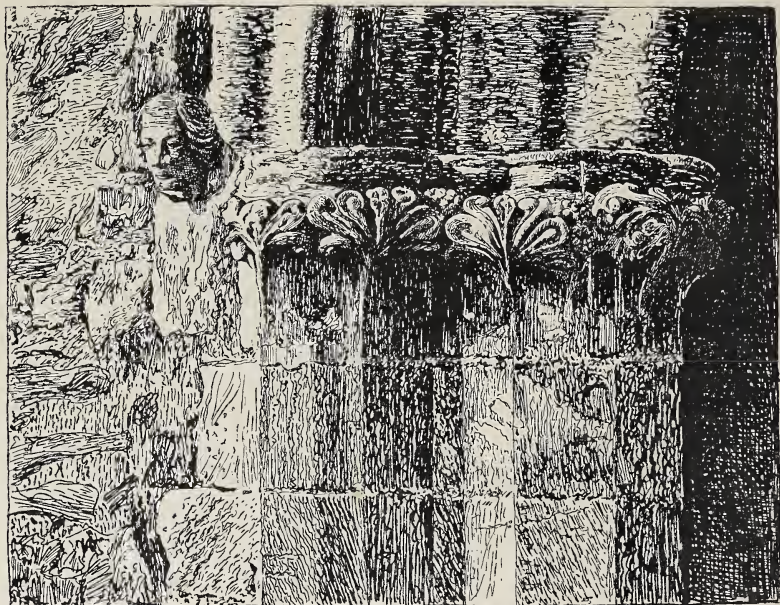
The foliage of the capitals grows directly out of the responds, there being no band to divide the neck from the respond below. The carving is of excellent design and workmanship. That of the northern capital underwent certain repairs and re-working at a recent date; indeed, one of the churchwardens informed me that it was entirely re-worked. It has throughout so much of the spirit of ancient work, and so differs in its great excellence from the carving of the nineteenth century "restoration" in other parts of the church, that it is difficult to believe it is not entirely ancient. The carving of the two modern heads, especially the northern, terminating the label moulding, are of excellent workmanship.¹

An interesting fragment of thirteenth century carving over this doorway, not *in situ*, should be noticed.

We know the form of plan to expect in a Cistercian Abbey Church, namely, that of a cross, with nave-aisles.

¹ The carving was not touched at the last "restoration", and is in the same condition as in 1872.

The plan of the church, as it exists, may have grown out of such an arrangement. The south transept, although of later date, probably occupies the position of an early one. Whether a north transept ever existed is uncertain. The nave-aisles would probably have been of less width than those now existing.

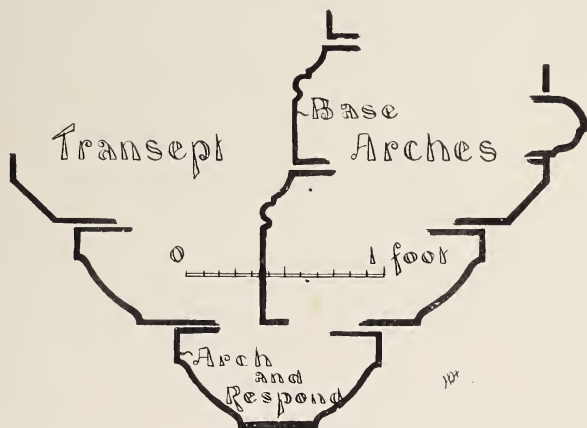


Conway Church: carved Capital of W. Entrance to Tower.

We noticed that 1283 was the date of the conversion of the conventual into the parochial church. During the early part of the next, or fourteenth century, great structural alterations took place in the church. The ancient western wall of the nave seems to have been converted into the western wall of the tower. The other three walls of the tower seem to have been built within the ancient nave. The two lower, including the ringing stage, would belong to this period. Two of the doorways between the tower and the turret have shouldered heads, and are similar in character to those employed throughout Carnarvon and Beaumaris Castles.

Several of the steps in this turret have been worked out of early sepulchral slabs. Some retain carving on the treads, others on the soffites. The next stage of the tower, with a trefoil-headed window in each face, we are inclined to assign to a slightly later date. The doorway between it and the turret has a pointed arch, thus differing from those below. The fourteenth century work of the tower terminates at the level of the string-course above the trefoil-headed windows. The turret, of this period, was carried up a few feet higher than this string-course.

The south transept, with its northern and western



Conway Church.

arches, we are inclined to believe, belongs to a date fairly early in the fourteenth century. These arches have three orders of continuous wave-mouldings from the base to the apex of the arches. In the northern face of the common respond to these arches is a niche intended for an image.

The tracery of the windows, in the eastern wall of this transept, has undergone restoration. It is of reticulated and intersecting designs. The tracery of the southern window is entirely modern. (See p. 177.)

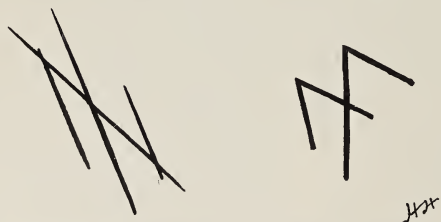
Probably a nave arcade formerly existed, of similar design to the transeptal arches, of a greater number of

bays of less width than the three now existing. The eastern respond of such an arcade exists in connection with the common respond of the transeptal arches.

Two sepulchral recesses exist in the south wall of the nave of similar detail to the wave-moulding of the entrance arches to the south transept. The sepulchral slabs beneath these arches are from other positions.

A simple trefoil-headed piscina, near the eastern end of this wall, is of earlier workmanship, but it may not be in its original position.

The two trefoil-headed windows close by the rood-screen in the south wall of the chancel, the upper one lighting the rood-loft, seem to belong to a period later than the south transept: indeed, the cusping of the



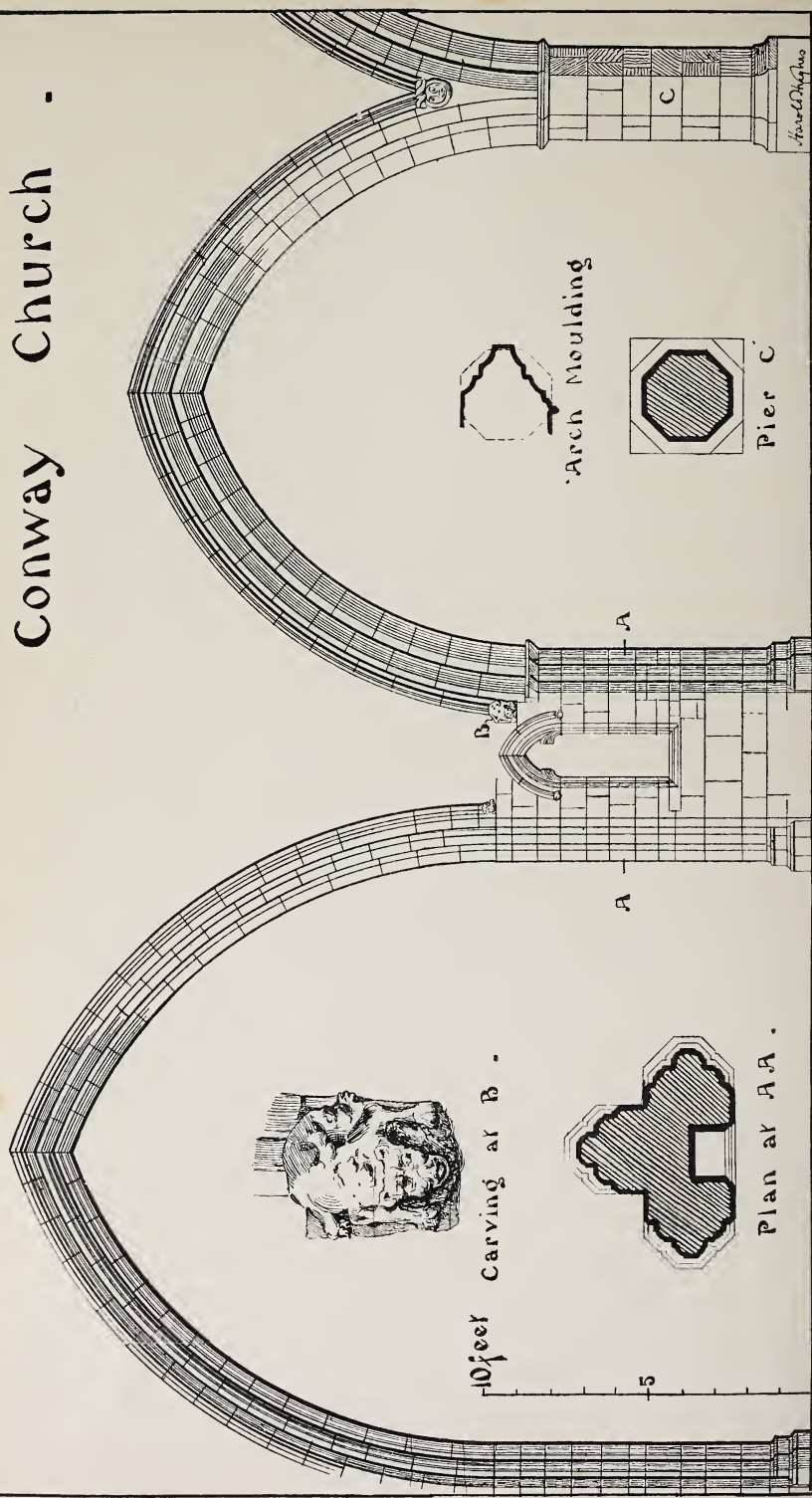
Mason's Marks - Nave Piers -
Conway Church.

upper window has the appearance of fifteenth century workmanship. They are shown on the illustration of the south wall of the chancel. The junction between the masonry of the two dates is clearly to be seen on the external face of the wall. The upper steps of the rood-loft remain in the wall. It would appear that these were approached by wooden stairs from the south transept.

A fourteenth century priest's doorway, with the wave-moulding worked round the arch and jambs, will be noticed below the thirteenth century window in the second bay of the chancel from the east end. This doorway would have been inserted in the wall below the window.

At the time of constructing the rood-loft windows the side walls of the chancel were raised.

Conway Church .



10 feet Carving at B .



Plan at A.A .

Arch Moulding

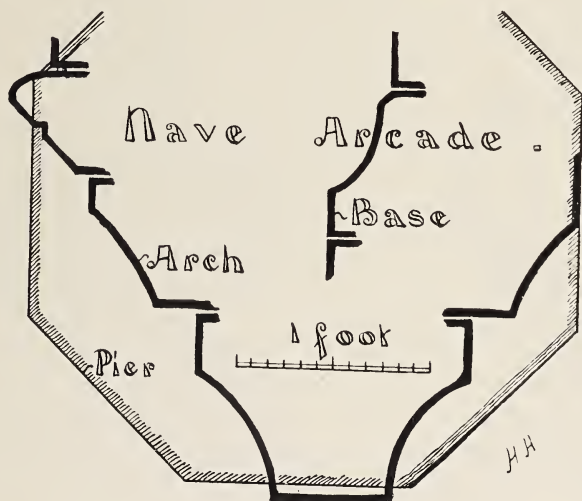


Pier C

N. Arch of S. Transept . Eastern Bay of S. Nave Arcade .

We are inclined to believe that the nave piers are older than the arches they support. They are octagonal on plan, and 2 ft. 10 in. in diameter. They, with their bases, are very similar to those of the nave arcades in Beaumaris Church, and may be placed at a somewhat later date than the work of the south transept. Three different forms of mason's marks are found on these piers.

The arch-mouldings sit very awkwardly on the capitals. Their section is somewhat clumsy and meagre, and the carving of the gigantic heads, by which most of the hood-mouldings are terminated, is coarse, and in



Conway Church.

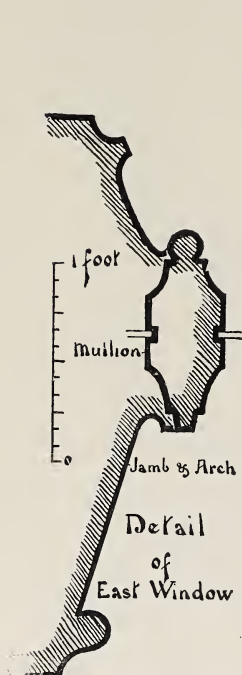
some cases vulgar. The proportions of the arches, however, are extremely good. The capitals are of very rude workmanship and design. They are only about 4 in. in depth, and are simply weathered above and chamfered below. We are inclined to assign the arches to a slightly later date than the piers.

We would draw particular attention to the manner in which the nave arcade is worked in connection with the eastern respond of the earlier work to the south arcade. (See illustration.)

Above the arcade arches is a clerestory of small

quatrefoils. Those in the western portion of the northern wall contain portions of windows discovered in this position during the "restoration" of a few years ago. The remainder are entirely modern copies.

During the fifteenth century the great eastern window of the chancel was inserted. Its tracery has been restored.



Conway Church.



Conway Church: carved Poppy-Head.

The belfry-stage of the tower was added in the same century. Two cinquefoil-headed lights, separated by a mullion, and contained under a square head and label, are in each face of the tower at this stage. The sections of the jamb and head-mouldings are not identical in the four faces.

The rood-screen would belong to about the middle of the fifteenth century. It is a fine example for this part of the Principality, and worthy of careful study, though it has been much restored.

The font belongs to the same century, and is of very good design and workmanship.

The "Miserere" seats and stalls have disappeared. The stall fronts still exist, and possess carving, that of the poppy-heads and desk-ends being of extreme excellence. They indicate a period of prosperity among the local families. The Tudor-rose is to be found carved on them, and various initials. The initial H, probably for Hooks or Holland, and W. for Williams, and the owl for Hooks. They were probably the private gifts of these families.

This carving is worthy of most careful study and complete illustration and description. We give a sketch of a poppy-head with two Tudor-roses carved on it.

The timber-work of the porches may be noticed, though it possesses no great excellence.

The aisle-windows, for the most part lancets, are entirely modern.

Some interesting floor-tiles, found during the last "restoration", are now fixed in the south wall of the chancel.

The Rev. Robert Williams, writing in 1835, informs us that the tower formerly contained four bells, but that two, the 2nd and the great bell alone remained. The first had been destroyed many years, and "the 3rd on the day when the late Sir Thomas Mostyn, Bart., attained his majority." He informs us¹ that the inscription on the smaller bell is—

AN	FIDELIS	AN	WIRBURGA	SANCTISSIMA	FELIX	IN	CHORO	VRGVM	✕
			ORA	PRO	NOBIS				
			IOHES	BARCHEPUSCHAW	ABBAS				

Inscription on Bell of Conway Church.

GLORIA IN DEO.—1654.

It now bears the inscription—

RECAST BY JOHN WARNER & SONS

LONDON.—1878.

GLORIA IN EXCELSIS DEO.

A drawing is here given of the inscription on the great bell.

John Burchenshaw referred to in this inscription, was made Abbot of St. Werburgh in 1493. About twelve years later he was displaced on account of some faction, but was reinstated in 1530, and continued there till his death in 1535.¹

The monuments and sepulchral slabs, for a description of the most important of which, published in the programme of the late Carnarvon meeting, our best thanks are due to D. Griffith Davies, Esq., are mainly interesting for the fine series of armorial bearings they possess, and as being those of members of important families of the town and neighbourhood.

ADDITIONAL NOTES ON ST. MARY'S CHURCH, CONWAY.

Subsequently to my writing this short architectural history of Conway Church, Mr. Arthur Baker has found among his papers, and kindly placed at my disposal, a series of sketches he made in 1872 of the church before it had undergone its last "restoration". By these sketches, light has been cast on several doubtful points, the nature of which I before was only able to surmise with uncertainty, and they bring to our knowledge certain facts connected with the building, which, from its present condition, it would be impossible to learn.

¹ Williams, *Aberconwy*.

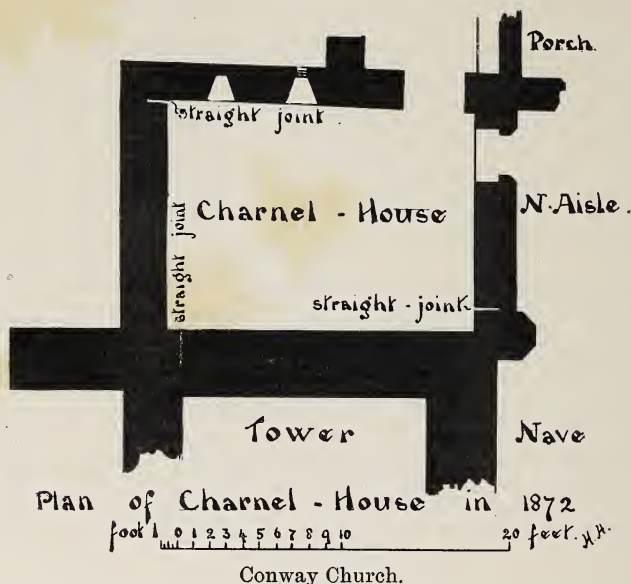
The nave and aisles at this date (1872) were covered by a single roof, extending from the ridge of the nave to the eaves of the aisles. In the western portion of the northern arcade-wall of the nave were two quatrefoil clerestory windows, though at that date, being below the level of the continuous roof, they only formed openings between the nave and the north aisle. I give an illustration of these windows, and it will be noticed that the figure enclosing the quatrefoil is not a circle, but formed of four segments of circles. The windows were then immediately above the rectangular stringcourse formed to protect the junction of the old roof of the aisle with the arcade wall, being distant from the top of the string to the arris of the chamfer of the window but 2 in. The windows have now been reset about 1 ft. 6 in. above this level, and the arcade walls raised. An identical quatrefoil, but with the section of the enclosing figure a splayed instead of the hollow chamfer of the clerestory windows, pierced the gable of the south porch.



Clerestory
Conway
Church.

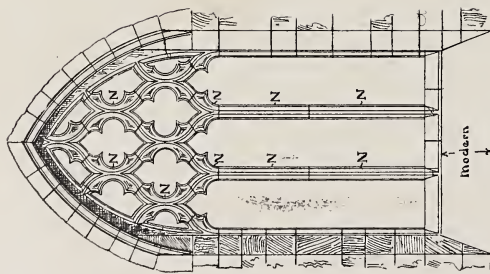
The room marked on the ground plan of the church published with my paper as the "choir-vestry", then went by the name of "the charnel-house". The walls of the room are now plastered, and thus all signs of certain straight-joints, of much interest, are obliterated. On the plan of the room here given it will be noticed in the southern wall, 8 in. distant from the western wall, exists a straight joint. This circumstance goes to support the theory I suggested, namely, that the tower was erected within the early nave, and that its northern and southern walls were built against the older western wall of the church. A straight joint in the western wall seems to indicate that this wall was build subsequently to that against which it abuts. Another joint between the western and northern walls shows a difference in date between the two, and, while the western wall belongs to the early thirteenth century,

the northern wall, in all probability, although it contains one or two seemingly early windows, is of subsequent date, and belongs to a period when the aisle may have been widened. The three straight joints are in exactly the positions we should expect to find them.

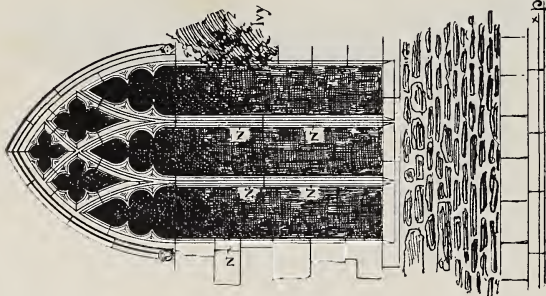


The earth in the churchyard to the south of the chancel seems to have accumulated greatly, for, whereas only 2 ft. 4 in. of the jambs of the priest's doorway are now visible, in Mr. Baker's sketches 3 ft. 7 in. are shown above the ground, and the step is shown 10 in. again below this level. The plinth, a continuation of that visible to the eastern of the two buttresses to the south wall, is shown stopping at either side the doorway and returning downwards. Now the doorway is evidently later in character than the two two-light windows in the same wall. The window immediately above the doorway in all probability has been rebuilt. Should the plinth belong to the same period as the doorway the wall above would not be of an earlier date, and it would then appear that the window in the eastern bay has been reset at the same date. How-

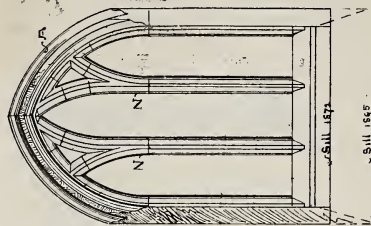
Church of S Mary - Conway



Northern window
interior



Southern window
Exterior



Window in North wall
west of Rood Screen



Nave Clerestory
Exterior

Windows in Eastern wall of Transept

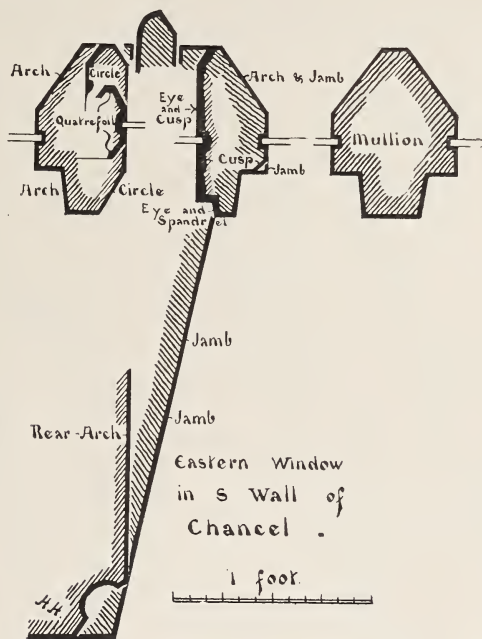
Note Stones marked "N" have been renewed since 1872

foot 1 2 3 4 5 6 7 8 9 10 11 12 feet

1872
1872
1872

ever, the plinth may have existed prior to the doorway, and either been altered for its insertion, or an earlier doorway may have existed in this position.

The window in the eastern bay had trefoiled heads to the two lights, on the inside only, with soffite cusping. Sections through various planes in the window are here given.



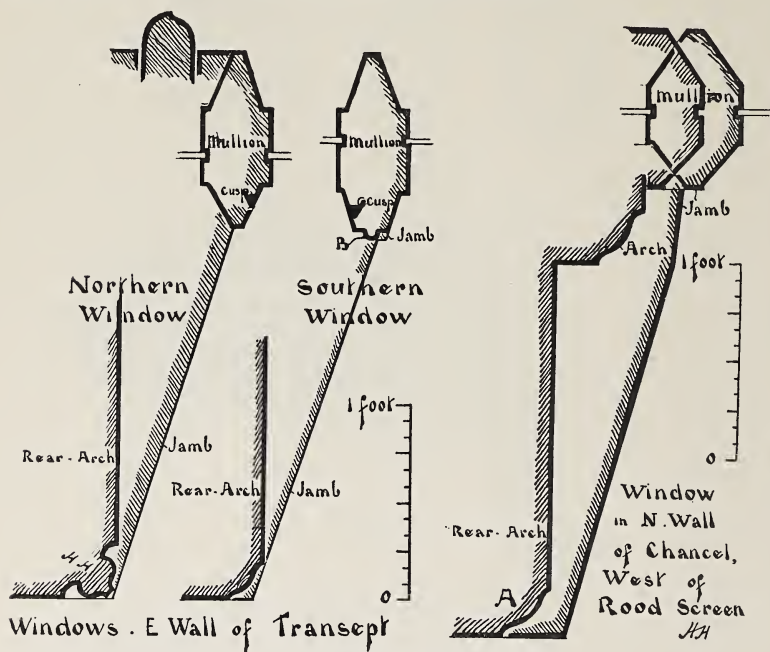
Conway Church.

On the drawing of the windows in the eastern wall of the transept, I have marked those stones which have been renewed since 1872. The external chamfers of the jambs appear to have been re-tooled. The sections of the two windows differ slightly. The label-mouldings are identical, but differ in their terminations. The small bead member, marked "B" on the section of the mullion of the southern window, and certain other refinements, are now missing.

Of the great window in the south wall no signs remained of the original tracery. The internal jambs

and rear-arch existed, and the positions of the mullions could be made out; but of the details of the external jambs and mullions nothing could with certainty be ascertained. The label-moulding existed, of similar section to those of the other windows in the transept. It need scarcely be said that the carved terminations are modern.

Of the window in the west wall of the south transept the tracery and mullion had disappeared.



Conway Church.

I give an illustration of the window in the north wall of the chancel west of the screen. The wave-moulding here employed is similar to that of the transept windows, but to a larger scale. The moulding marked "A" on the elevation and section of the rear-arch is now no longer to be seen. (See Plate opposite p. 177.)

Above the rood-screen, in the north wall, existed a two-light window with three-centred arched heads,

probably belonging to the seventeenth century. The window has been built up, but there are signs of its jambs visible on the external face of the wall.

A small loop, 6 ins. wide, in the angle of the east wall of the transept, lighting the stairs to the rood-loft, has been built up.

A doorway, 2 ft. 8 ins. wide, with a drop-arch, existed in the north wall of the chancel, distant about 10 ft. from the east wall to its eastern jamb, opening towards the vestry.

The vestry was roofed at right angles to the chancel, the northern being a gabled wall.

The windows in the aisles are shown, on Mr. Baker's sketches, as having modern window-frames.

EPIGRAPHIC NOTES.

BY PROF. J. RHYS, LL.D.

WHEN in Wales in October and November last, I was able to revisit some of the inscribed stones again and to see others for the first time.

THE LLANMADOC INSCRIPTION.

I may begin with the stone at Llanmadoc in Gower. It was found in 1861 in the wall of the old rectory, or rather most of it was found there, for it is now inside the church, in several pieces, which have been cemented into the sill of one of the windows; but at least two considerable pieces have been lost, besides smaller bits. As it is, I read it as follows:—

OVECTI FILIVS
GVANI HIC IACIT

This means, "...vecti(s) son of Guan, lies here," for whatever the first name may have exactly been it ends in *i*, for a classical nominative *is* or perhaps *ius*.

The late Professor Westwood has given an account of the stone in his *Lapidarium Walliæ*, pp. 49, 50, and a picture on plate 31. I can best make myself understood if the reader will have Westwood's drawing before him. I must, however, say that I never felt satisfied with his account of the inscription, as I could not construe it, at any rate, in anything like the way usual in cases of the kind. Let me say, in the first place, that HIC IACIT does not slope upwards towards the end, but runs horizontally below a sort of straight line in the stone.¹ The top of the A stands above that line, for this A, as well as the other A, is taller than the other

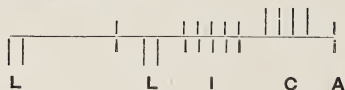
¹ Some of the inaccuracies are corrected by Westwood at p. 237.

letters, a peculiarity to be noticed in the old inscriptions of Cornwall. In the next place, the crack which divides the second line of letters from one another runs down along a letter I, the cutting for the lower half of which is visible, but the direction of the crack in Westwood's drawing is not quite right. The upper part of the I is gone with a bit of the stone, its place being filled up with cement. The first line of letters is so close to the present edge of the stone that I can find no trace of the top bar of the E, of the F, or of the T. So the reading VECTI is only a guess, though it is pretty certain to be correct. The letter v, however, is not the first of the line, for at the very edge, where the stone has had a piece broken off some time or other, there is writing which looks like an inverted c. One cannot expect here the abbreviation for the prefix *con*, so I can only think that it is the latter portion of a D or P. The former is the more probable; and in that case it is further probable that the whole word was some such a Latin name as *Advectius*, or *Advectis*; but I must confess that I do not know whether such a name occurs or whether a Celtic form *Duecti*, is out of the question. As to the first letter of the father's name, it looks like a good c with a smaller c inverted round the lower end of the bigger character. On the whole, I am disposed to think with Westwood, that all this was meant for a G; but however that may be, it is misplaced in his plate, as it should be almost exactly under the c of the top line; and the other letters of the second line should also be shifted some two places towards the right hand. The part of the stone underneath DVE is one of the pieces which has been lost, and it becomes a question whether it bore any writing. It was lost at the time when the stone was found in the old wall; Mr. Davies, the rector and the historian of Gower, remembers seeing it, and he is positive and distinct in his statement to me, that the piece in question had no writing of any kind on it. One or two more remarks remain to be made as to the lettering. The *i*'s of *filius*

are attached to the lower bar of the F, and to the bottom end of the L respectively. The VA is conjoint, and the letters altogether fairly regular. As to the name GVANI, I have nothing to say against the view put forth by Westwood, that *Guan* is to be equated with *Govan*, borne by the saint who gave his name to St. Govan's Head on the opposite coast of Pembrokeshire. Unfortunately, I do not know what was the Welsh form of *Govan*; but it seems possible for *Guan* to become *Guwan*, *Gowan*, or even *Govan*. Compare Welsh *ieuanc*, *ievanc*, *ivanc*, all forms of the word for *young*, and derived from the same origin; also *cystrawen*, "syntax", for the Latin *construendum*.

THE LOUGHOR ALTAR.

This stone was visited by me in 1874, when I was quite inexperienced in reading Ogams, and as the inscription was very imperfect, I did not feel much the wiser on seeing it; the only characters which I then thought certain were the Ogams for *ic*, and these I found there again. A representation of the stone will be found under No. 81 in Hübner's *Insc. Brit. Christianæ*, and in the *Lapidarium Walliæ*, pp. 39, 40, plate 26. I read it now as follows:—



Here we have the Goidelic word *lica*, as to which I feel no doubt, except that it might possibly be *leca*, for the notches for the first vowel are in a somewhat bad state of preservation. Add to this, that after the *a* comes a small fracture which is, I think, no part of the writing; otherwise one would have to read *o* instead of *a*. Before *lica* we have traces of the final vowel of a previous word, and some distance lower the scores for *l*; but the edge is too much damaged to allow of anything more being made out. Even this far exceeded my expectation, and I consider that one reason for my

being able to read more this time was, that ivy had overgrown the stone, so that when it was torn off it left the surface clean, at any rate, clear of lichen, which is the great obstructor to reading what is written on stones in the open air. Now *lica* is a Goidelic word for stone, in Irish *lecc*, *lec*, *leg*, "a stone," Welsh *llech*, "a flag-stone"; both the Irish and the Welsh are feminines, deriving themselves, according to rule, from an earlier *licca*. This last, however, must in Ogam be written *lica*, as Ogmic *cc* had the sound of the spirant *ch*. The philological interest of this word is second only to that of *inigena* on the Eglwys Cymmun stone; and here it has this further interest, that it is so placed that its *a* is written underneath the moulding, in a position where no man in his senses would ever have begun his writing of the Ogams. So one may be practically certain that the Ogams read upwards on the edge of the altar, as one in any case would expect them to do. What the name before *lica* was I cannot say, but it was probably the genitive of a man or woman's name. Compare names like *Lec-Bébhionn*, now Lickbevune Castle, in county Kerry, and *Llech-Gynfarwy*, in Anglesey. In Irish, however, the word *lecc* is a good deal confused with a masculine *lia*, genitive *liacc*, which also means "a stone", but is, according to Dr. Whitley Stokes, derived from an early form *lévink*, which is not the word on the Loughor Altar.

THE CAS-WILIA STONES.

These stones have been noticed by the Editor in the *Arch. Camb.* for 1884, pp. 46, *et seq.*, where I first read of them. The place is some ten miles from Haverfordwest, on the road to Mathry, and it is called Cas-Wilia by the present tenant, Mr. George Harries; but his grandfather called it, very inappropriately, Castle Villa, and Mr. Harries tells me that the estate agents always call it Castle William; the estate is that of Sir Owen Scourfield. The *Cas*, or *Castle*, portion

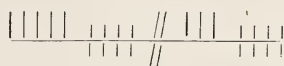
of the name is explained by the fact that the farmhouse stands within an old ráth, consisting of rather imposing ditches, which remain above the outhouses. A little below the house is a brook, which divides Cas-Wilia farm from another called Tref William, which, I was told, is commonly pronounced 'Tre' Wilym. Across the brook lay one of the inscribed stones until it was removed by Mr. Harries to the spot where it now lies on the roadside near the house. Till he brought it away it served as a footbridge, and had done so probably long before his time. This is very unfortunate, as the tread of generations of feet has worn out the inscription which was on the face of the stone. The Ogam is on the right-hand edge of the stone, and reads as represented by Mr. Romilly Allen :—



It may be Vendogne; I am not sure as to the vowel at the end, whether it is *i* or *e*. I was attracted by traces of Roman letters near the opposite edge of the face of the stone. Mr. Harries, noticing this, told me that he had detected letters there one day as he was passing by on horseback, when the sun was shining right on the stone. I seemed to find there traces of two lines running parallel with the edge, and in the direction contrary to the Ogam, which is *en regle*. The outer line seemed to me to end with *N*—minus the second upright of the *N*, which I could not detect. If my guess prove well founded, it should be the end of the name *Vendogni*, which probably constituted the whole of the line. Of the second line I thought I identified *IL* or *LI*, which I took to be remains of the word *FILI*. But, as it was raining in torrents during most of the time of my inspection, I am by no means satisfied that more cannot be made out when the weather is more favourable and the sun is shining. If, however, it be true that rain every day is rather too

much for Pembrokeshire, and rain every other day too little, it is not of much use for a stranger to go there calculating on fine weather, as, in fact, I found by experience, having been twice in the course of 1894 thwarted by the weather in my wish to revisit Caldey Island. To return to the stone bearing the name *Vendogni*, I am sorry to have no certain light to throw on it; it is probably a genitive, and it seems to be a derivative from *Vendo*, which we have as *Vendu* in *Vendu-bari* and *Vendu-magli*. However, I am by no means sure that *Vendogni* is not another way of spelling *Vendoni*, which occurs both on a stone at Devynock and on one at Clydai.

The other Cas-Wilia stone is now used as a gate-post, with a wall built up behind it, some of which I had removed, but not quite enough to feel certain that the stone had no inscription in Roman letters. I saw no trace of any such letters on the part exposed; so I have to speak only of the Ogam, which was a surprise to me. It reads as follows:—


 Qu E G T E

Below *Quegte* a considerable flake of the edge of the stone has been some time or other hammered off; in fact, the points at which the stone was struck are to be detected, four or five of them, but the flake has left the further or upper portions of the five scores for the ||||| of *maqui*, remaining, and I have no doubt that one may venture to consider that the whole inscription originally read as follows:—


 M A Qu I Qu E G T E

I have to remark that the final *e* is certain, while as to the other *e* there is some difficulty, as one finds a good sized notch immediately after the *Qu*, while the re-

maining three depressions are smaller, and possibly not a part of the reading at all. In that case one would have to read *Quagte* perhaps; but I think the reading *Quegte* is much the more probable. If one accepts *Maqui Quegte*, that would be the genitive of a name well-known in Irish legend, namely, *Mac Cecht*. Now *Cecht* has always struck me as a curious genitive, and no less remarkable is *Quegte* where one might have expected *Quegti*. The spelling *gt*, for what is in MS. Irish *cht*, occurs also on the Trefgarn Stone, where we have *Hogtivis* and *Ogtene*. The Brythonic form of *Quegte* seems to offer itself in the Cardiganshire name of Dyffryn *Paith*, "Valley of Paith" (for an older *Peith*), and in *Peithnant*, "the Paith Brook," one of the streams flowing into the Rheidol some miles above Ponterwyd. Compare also *Peithwyr*, "Picts", which introduces the Pictish question, so I say no more.

THE CAREW CROSS INSCRIPTION.¹

This late inscription and its counterpart at Fethard Castle, in Wicklow, were discussed last year in *The Academy*. I had seen the Carew Cross years ago in a regular Dimetian deluge of rain, so I was anxious to have a look at it in dry weather, a wish which was gratified last November. Hübner gives a reading of mine under No. 96, and it is *Margeteud f (ilius) Ecettey*; but I find that I was wrong, and that the printer has helped to make me more so. Westwood's reading, in his *Lapidarium Walliæ*, is, if anything, still more incorrect:—

Maygit
entre (or entre)
cette >

He has wisely offered no interpretation of such an unknown tongue. His remarks will be found on pages

¹ A photograph from a cast of this inscription is reproduced in the *Journal of the British Archaeological Association* for 1885, p. 406 as an illustration to Mr. W. de Gray Birch's paper on the subject.

119-120; see also his plate 57. There are several marks and points among the letters of the reading which I am inclined to regard as meaningless and as forming probably no part of the original. Where I went astray chiefly was not in perceiving, that the third character of the first line and the fourth of the second line mean one and the same letter, namely, an R, with its last limb turned upwards, giving it almost the appearance of a P', excepting that the ' is joined to the rest of the letter. So I read now *Margiteut Recett*, followed by a biggish F, with some abbreviation representing probably *Fecit*. The whole stands accordingly thus:—

margit
eut re
cett f..

Possibly one should read *Margiteut Recet g F.* The former would make *Margiteut Recett fecit*, or "Meredyd of Rheged made it." Who he was I cannot say; but the name occurs as *Margetiut* and *Morgetiud* in the Nennian Genealogies; see Mr. Phillimore's *Annales Cambriae* in the *Cymmrodor*, ix, 171-175. *Recett*, more usually written *Rheged*, as in the case of Urien Rheged, "U. of Rheged," was the name of a district somewhere in South Wales. I have tried to prove that the country around Aberystwyth was once called Rheged. See my *Arthurian Legend*, p. 350, where I have cited *Caer Reged uwch cwrr eigiawn*, "the Castle of Rheged over the brink of the ocean," as a description of Aberystwyth. The abbreviation at the end should be scrutinized again. I seem to find in it the elements of *Fejt*, and it may be worth while considering whether it was intended for *fecit* rather than some French form of that verb.

THE GARREG LWYD, NEAR CEFN GWIFED.

Cefn Gwifed is about seven miles from Newtown, and the stone has been described in the *Arch. Camb.*, 5th Ser., vol. viii (1891), p. 23, reprinted from *Mont.*

Coll., vol. xxiv, p. 317, by Mr. Scott Owen, who was kind enough to invite me to see it when I was at Newtown in November last. He had communicated the writing to Dr. Hübner, who suggested a reading, which looks ancient; but I am not convinced that it is so at all. The stone stands on the ridge of a cornfield at a spot where two parishes meet, those of Tregynon and Bettws; I am not sure that Aberhavesp does not reach there too. I can only regard the writing as consisting of initials: can they be those of churchwardens? The whole stands somewhat as follows:—

EE—I. T . L LL
LI

The first couple of letters seem to stand for Edward Edwards, or Evan Evans (the reading may possibly be EP), and John (or Isaac) Thomas. Then at a distance come L LL for Lewis Lloyd (or Llewelyn). Some distance below stand two more letters, which may be either LI or LL, as the second is slightly imperfect. These would indicate Lewis Jones or Lewis Lewis. I make these guesses merely in order to rouse the curiosity of the antiquaries of the locality; for if there is anything in the surmise that the writing consists of the initials of churchwardens, that could readily be brought to the test, doubtless, by a search in the records of the respective parishes.

NOTE ON THE CAREW INSCRIPTION.

I think there can be no doubt that Prof. Rhys' reading of the Carew inscription is the correct one. I made a careful rubbing and sketch of the inscribed panel on the 23rd of August 1888, and came independently to the same conclusions as Prof. Rhys with regard to the value of each letter, although I was quite at a loss how to divide the whole into words having any intelligible meaning. I agreed with Prof. Rhys in making out the third letter of the first line and the fourth letter of the second line to be r, having in both cases very unusual additional appendages, giving the appearance of the letters q. p, and r combined. I could not decide in my own



Inscribed Panel on the Cross at Carew, Pembrokeshire. (From a Rubbing by J. Romilly Allen, corrected from a Photograph and Cast.) Scale, half actual size.

mind whether these additions to the *r* were made by some ignorant or mischievous person at a subsequent period to that when the inscription was originally cut, or whether they were intentional in the first instance. I am rather inclined, however, to think that the additions were made purposely by the person who carved the inscription originally,—(1), because the stone is extremely hard; not sandstone, as is usually the case, but apparently whinstone, so that it would not be easy to deface the letters; and (2), the additions to the *r* are in both cases the same. I add the following remarks on each of the letters :—

First Line.—(1), certainly *m*

(2), certainly *a*

(3), *r*, *p*, or *q*, but probably *r*. There is a point or stop below the *r*

(4), certainly *g*

(5), *i* or *l*, but probably *i*

Second Line.—(1), certainly *e*

(2), *u* or *n*, but probably *n*. The squareness of the bottom of the letter makes it look a little like the peculiar *n*-shaped capital *N* of the Irish MSS.

(3), certainly *t*

(4), *p*, *q*, or *r*, but probably *r*

(5), certainly *e*

Third Line.—(1), certainly *c*

(2), certainly *e*

(3), certainly *t*

(4), *t* or *g*, but probably *t*

(5), *e* or *f*, but probably *f*

(6), doubtful; like a *v* placed sideways, thus, $\triangleright$. Perhaps a contraction of some kind. (See C. Purton Cooper's *Appendix A to Report on Fæderæ*.)

The correspondence in *The Academy*, on the Carew and Fethard inscriptions, will be found in the issues for the following dates,—Sept. 22 and 29; Oct. 6, 13, and 20; Nov. 3 and 10; (1894), and Jan. 12 (1895).—ED.

FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

(Continued from p. 307, Vol. XI.)

XI.—RHÛAL.

I AM indebted to the courtesy of my friend, Mr. Basil Edwin Philips, the present representative of this ancient house, for permission to print his family pedigree as set forth in an old vellum roll in his possession. The roll is formed of five skins of vellum, and measures 10 ft. 7 ins. in length, and 1 ft. 1 $\frac{3}{4}$ ins. in width. The information as to the various individuals mentioned is contained in one hundred and eleven green circles, many of which enclose the details relating to two or three children of the same parents, while in several cases two generations are given together, thus:—"Grono, the sonne of Owen. Kadwgon, sonne of Grono." This is, of course, very confusing, and it is fortunate that such a plan was very unusual in seventeenth century pedigrees. In addition to the circles there are five tablets of descriptive matter, and twenty-six shields containing ninety-six coats of arms. I here give a full copy of the genealogy and blazons of all the arms:—

"Howell Dha, Surnamed the good, Kinge off all Wales, obijt an'o 948, in the time of Edred, Kinge of England.¹ Howell Dha Constituted and made lawes to be kept through his dominions, which were vsed in wales till such tymes as the Inhabytants receiued y^e lawes of England in the tyme of Edward the ferst."

Over Howell Dha's name is a shield *argent*, three lions passant, regardant, in pale, *gules*, armed and

¹ Edred, the Saxon King, died 23 November 955, and was buried at Winchester. (G. W. Collen, *Britannia Saxonica*.)

langued *azure*. These arms differ from those usually attributed to the kings and princes of Wales prior to the division of the country into three principalities, inasmuch as the lions are not drawn as *coward*; that is, the tails are not brought down between the hind-legs.

In designing the arms for the casket which was presented by the Welsh people to the Prince and Princess of Wales at Carnarvon on the 11th July 1894, I depicted the lions *coward* chiefly on the authority of—(a), a MS. at Goodrich Court, of the time of James I; (b), a MS. of the same period in the Heralds' College, marked "L. 14"; and (c), Harleian MS. No. 6085 in the British Museum. The same arms also appear on the seals of Prince Edward, son of King Edward IV, and Prince Arthur, son of Henry VII, as Princes of Wales, given in vol. xx of the *Archæologia*.

The Rhûal pedigree sets forth that Howell Dha had issue :—

"Owen, eldest sonne of Howell Dha, was Prince of South-wales, obiit 987, in y^e tyme of Edelred, K. of England,¹ mar' Angharat, da' and heire to ll'n ap Meruyn, 5^o sonne to Roderike the great, w'ch was Prince of north Wales & Powes; he was slayne by the Englishmen an'o 877, in the time of Alfred, K. of England."

Arms,—*argent*, three lions passant, reguardant, in pale *gules*, armed and langued *azure*, impaling, or, a lion passant, guardant *gules*, armed and langued *azure*.

The said Owen had issue two sons, of whom the elder, "Meredith, eldest sonne of Owen, was Prince of northwales; hee died in an'o 998, in the tyme of Edelred, Kinge of England." His two sons died without issue; but he also had "Angharat, the only dau' of Meredith ap Owen, and heire to her brothers Rees & Cadwallhon." She married, first, "Lhewelyn ap Sitsylht, Prince of north-wales; obiit 1020; he had, by Angharat, Gruffith: hee was P. of north wales,

¹ Ethelred "the Unready" died 1016.

1038." And secondly, "Conuyn ap Gwerystan, second husband."

The arms of the said "Conuyn" or Cynfyn are thus painted : *vert*, a lion rampant *argent*, armed and langued *azure*, the head, paws, and tip of the tail *gules* ; impaled with those of the said Angharat verch Meredith,—quarterly, 1st and 4th, *argent*, three lions passant, regardant, in pale, *gules*, armed and langued *azure* ; 2nd and 3rd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*.

They had issue. "Blethyn, son'e of Conuyn, was Prince of Northwales in the tyme of William the Conquerer"; who was father of "Meredith, the sonne of Blethyn"; who was the father of "Madock, the sonne of Meredith". The said Madock had lawful issue,

"Gruffith Maylor, eldest son'e of Madock, died in au'o 1189, and was buried at Mynot in Powes, of whom is descended many worshipfull howses."

The before-mentioned Madock ap Meredith had also two natural sons, namely, "Kendrick Euell, of whom is descended Rob't Daues of Gossana (*Davies of Gwysaneu*), esq'r., Iohn Eytyn of Leezwood (*Eyton of Leeswood*), esq'r., Dauyd Wynn of y^e tower (*near Mold*), and many other gent' in flintshire and elsewhere"; and "Enyon Euell, of whom is desended y^e Tannats and many in shropshir, Mr. Vichan (*Vaughan*) of gouldengroue, in the County of Carmarthen, with others in that County."

The younger son of Owen ap Howell Dha, before mentioned, was "Grono, the sonne of Owen ap Howell Dha", who was father of

"Edwyn, prince of Englefield (*otherwise Tegengle*), son'e of Grono: Edwyn was one of the xv trybes of northwales:¹ he mar' Ewarydd, dau' to Kynu'y ap Gwerstan ap Gwathuoed. Edwyn altered his paternall coat: he dwelled in northopp & llanassey (*Llanasa*) in flyntshire, & was buried in northopp a^o 1073, in y^e 8 yeare of W. Conq'r."

Arms,—quarterly, 1st and 4th, *argent*, a cross

¹ He was the founder of the twelfth noble tribe.

fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; 2nd and 3rd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*; impaling, *vert*, a lion rampant *argent*, the head, paws, and tip of the tail, *gules*.

Prince Edwyn by his said wife had issue, "Owen, son'e of Edwyn, died of a long sicknes in a^o 1103, in the tyme of Kinge Hen' the ferst"; married "Morfed, dau' to Grono ap Ednowen Bendew".

Arms,—quarterly, 1st and 4th, *argent*, a cross fleurettée, engrailed between four Cornish choughs *sable*, beaked and legged *gules*; 2nd and 3rd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*; impaling, *argent*, a chevron between three boars' heads *sable*, couped and langued *gules*, armed *or*, the inside of the ears also *gules*.

The said Owen ap Edwyn had issue by Morfed, his wife, two sons, of whom the elder,

"Grono, the sonne of Owen", had issue,

"Kadwgan, sonne of Grono", who was father of

"Einyon, the sonne of Kadwgan", whose son,

"Ryrid, sonne of Einyon", had issue,

"Madock, the sonne of Ryrid", the father of

"Blethyn, the sonne of Madock". This Blethyn ap Madock had a son,

"Heilyni, the sonne of Blethyn", who was father of

"Gruffith, son'e of Heilyni", who had issue,

"Blethyn, the sonne of Gruffith".

In the next generation a definite surname was first adopted by "Daued Lloyd, sonne of Blethyn", who had two sons, "Robert Lloyd, sonne of Daued, of who' is desended Rees Lloyd of y^e Farm, now liuinge, 1619", and "Edward Lloyd, sonne of Daued, of who' is descended Rob't Lloyd of hersel, now liuing, 1619."

The younger son of Owen ap Edwyn by Morfed, his wife, was "Llewalyn, the sonne of Owen", who had issue,

"Gruffith, sonne of Ll'n." His descendants in the next six generations are given in the following order: "Ieuan (*Evan*), sonne of Gruffith"; "Heilyn, sonne of

Ieuan"; "Heilyn Vichan (*Vaughan*), sonne of Heilyn"; "Daued Goch, son'e of Heilyn Vicha', was living 1331"; "Gruffith, sonne of Daued Goch"; "Rinalt, sonne of Gruffith". The last-named Rinalt ap Gruffith was father of

"Reece, son of Rynalt, mar' Malt, daughter to Cwna ap Ithell ap Kendrick ap Ithell Anwyll of Northop."

Arms,—quarterly, 1st and 4th, *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; 2nd and 3rd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*; impaling, per pale *gules* and *or*, a hummock¹ erect in pale *argent*, between two lions rampant, addorsed, countercharged, armed and langued *azure*.

By his said wife Reece ap Rynalt had issue, "Daued, the sonne of Reece, married Ellen, daug' to Gruffith Vichan ap Gruff' ap Eignion o goffygadol."

Arms,—quarterly, as attributed to the father, impaling *ermine*, on a saltire *gules*, a crescent *or*.

Their eldest son, "Edward, eldest sonne of Daued, ma' malt, da' to Rob't Lloyd vichan of the Farme", was father of

"Daued, the sonne of Edward, mar' Ionet, daughter to Peers ap William of diserth" who had issue by such marriage,

"Edward Lloyd of Pentrehobin, son'e of Daidid, ma' margret, da' to Edw' morgan of golgrau (Goldgreave), esq^r: y^e (*they*) haue yssue, Edward."

These people were evidently living in 1619.

Going back to the head of the pedigree-roll, I find a descent from Bleddyn ap Cynfyn, lord of Powys, who is thus described: "Blethin, sonne of Kynuyn, Prince of Northwal', and in the right of his mother lord of Powes; he had yssue Meredith. Blethyn ap Convin was Prince of Northwales in the time of Will'm y^e Conqueror: after he had worthely gouerned Wales 13

¹ A "hummock" was a sort of sling shaped like a P, or rather an instrument for the propulsion of a missile which was fixed in the loop at one end of it.

years he was tratorously murdered by Rees ap Owen ap Edwyn and y^e gentlemen of ystrad Tywy, in an'o 1073, and was buried at y^e walsh Poole" (*Welshpool, Montgomeryshire*).

Arms,—*or*, a lion rampant *gules*, armed and langued *azure*.

The grandson of Prince Bleddyn, "Madocke, son'e of Meredith, died at Winchester, and was buried at Mynot in Powes, in an'o 1160, in the 6 yeare of K. Hen' 2°."

Arms,—*argent*, a lion rampant *gules*, armed and langued *azure*.

He had a natural son, "Kendrick Euell, sonne of Maddok ap Meredith", who was lord of Eglwys Egle in Bromfield, and married "Goleubrid, daugh' and heire to Gruffith ap Howell ap Edneued ap Idnerth."

Arms,—*gules*, on a bend *argent*, a lion passant *sable*, armed and langued of the first; impaling, *gules*, a lion rampant, regardant *or*, armed and langued *azure*.

In the pedigree, above the wife's name, her great-great-grandfather is described as "Idnerth, y^e son'e of Kadwgon"; his father as "Kadwgon, sonne of Eliston Glodrydd"; and the prior generation as "Eliston Glodrydd, prince betw'ne the riuer of Wye and Seu-arne".

The arms depicted for "Goleubrid's" ancestors were the same as those painted under "Kendrick Euell" (*Cynric Efell*), in right of his marriage.

Of that marriage was born "Llewelyn, sonne of Kendrick Euell."

Arms,—quarterly, 1st and 4th, *gules*, on a bend *argent* a lion passant *sable*, armed and langued of the first; 2nd and 3rd, *gules*, a lion rampant, regardant, *or*, armed and langued *azure*.

He was the father of "Gruffith, the sonne of Llewelyn", who had a son "Grono, the sonne of Gruffith."

In the next generation the paternal arms were altered in tincture, for "Mielir, the sonne of Grono", bore quarterly, 1st and 4th, *azure*, on a bend *argent* a lion passant *sable*, armed and langued *gules*; 2nd and

3rd, *gules*, a lion rampant, regardant *or*, armed and langued *azure*.

He was the father of "Ierworth, the sonne of Mieler", who had issue,

"Dauyd, so'ne of Ierworth", the father of

"Gruffith Rwtthe, sonne of Dauyd."

The next three generations are thus given :—

"Howell, sonne of Gruffith Rwtthe",

"Dauyd, the sonne of Howell",

"Howell, the sonne of Dauyd." This Howell ap David was the father-in-law of

"Ieuan, the sonne of Daued, (*who*) married Margret, daughter and sole heir to Howell ap Gruffeth (*an error for 'Dauyd'*) ap Howell."

The husband, Evan ap David, was the younger son of David ap Reece, above mentioned, by Ellen, his wife, daughter of Gruffith Vaughan ap Gruffith, etc.

The arms painted under the marriage of the said Evan ap David and Margaret verch Howell, are,—quarterly, 1st and 4th, *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; 2nd and 3rd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*; impaling quarterly, 1st and 4th, *azure*, on a bend *argent*, a lion passant *sable*, armed and langued *gules*; 2nd and 3rd, *gules*, a lion rampant, regardant, *or*, armed and langued *azure*.

The said Evan and Margaret had issue, three sons, Edward, Reece, and Gruffith, of whom the second,

"Reece, 2^o sone of Ieuan, married Anne, daughter & heire to Thomas Lloyd of Queenehop" (*parish of Hope*), and had issue,

"Edward, sonne of Reece, mar' ——— daugh' to Hugh Lloyd Rosyndall of Denbigh", and they were the parents of

"Edward Evans, mar' Kathern, daugh' to Iohn Eytyn of Leezwood, esq'; they have yssue, Iohn." These three were living in 1619.

The third son of Evan ap David and Margaret verch Howell, his wife, was "Gruffith, the therd son'e of

Ieuan", the father of "Thomas, the sonne of Gruffith", whose line is not continued.

The eldest son of Evan and Margaret is entered as "Edward, eldest son of Ieuan, married Gwenwyuer, da' to Edward of Eglwysege, ap Reece ap Daued ap Gwiliam."

The arms painted under this marriage are, quarterly, 1st, *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; 2nd, *or*, a lion passant, guardant, *gules*, armed and langued *azure*; 3rd, *azure*, on a bend *argent*, a lion passant *sable*, armed and langued *gules*; 4th, *gules*, a lion rampant, regardant, *or*, armed and langued *azure*; impaling, *or*, three lions' heads erased, two and one, *gules*, langued *azure*, a bordure engrailed of the last.

The said Edward ap Evan and Gwenwyver, his wife, had four sons, Thomas Edwards, John Edwards, John Vaughan, and William Edwards, who are thus entered :

- I. Thomas Edwards (*see below*).
- II. "John Edwards; he hath yssue Richard."
- III. "John Vichan, 3^o sonne of Edward, hath yssue",
"Kathren, his only daugh'."
- III. "William Edwards, 4^o sone of Edward, ma. Kathren, da. & heire to Hugh ap Ellis ap — ap Kendrick ap Ithell Vichan ap Kendrick ap Rob't ap Ierworth ap Riryd ap Ierworth ap Madock ap Ednowen Bendow", and had issue by her, "Iohn, 1^o; George, 2^o; Peter, 3^o; Humphrey, 4^o"; and "Barbara, Mary, and Margaret, daughters to William Edwards."

The eldest son, Thomas Edwards, is thus described : "Thomas Edwards, son'e of Edward, married Ales, daughter to Lewes ap Daued of Abergely, descended from Ithel Vellyn de Yale."

Arms,—quarterly, as borne by his father, Edward ap Evan, impaling, *sable*, a chevron between three goats' heads erased *or*.

They had issue, two sons, Evan and William, and four daughters, Jenet and Margaret, Emme and Elizabeth.

“William Edwards of the Citty of Chester, second son'e” of Thomas and Ales Edwards, “maried Frances, daughter to Peter Leigh of highe Leigh, of the West Hall, in y^e county of Chester, esq^r.”

Arms,—quarterly, 1st, *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; 2nd, *or*, a lion passant, guardant *gules*, armed and langued *azure*; 3rd, *azure*, on a bend *argent* a lion passant *sable*, armed and langued *gules*; 4th, *gules*, a lion rampant, regardant, *or*, armed and langued *azure*. In the fesse point a crescent *sable* for cadency; impaling quarterly of eight,—1st, *or*, a lion rampant *gules*, armed and langued *azure*; 2nd, per pale *argent* and *sable*, three boars passant, in pale, counter-changed, langued *gules*; 3rd, *gules*, a pale of lozenges *argent*; 4th, quarterly, *gules* and *or*, in the first quarter a lion passant of the second; over all, in chief, a label of five points, charged on each point with a mullet *sable*; 5th, quarterly, *argent* and *gules*; over all, in chief, a label of five points *azure*; 6th, *gules*, a lion rampant per pale *ermine* and *sable*; 7th, *gules*, a chevron between three lozenges *argent*; and 8th, barry lozengy of four, *gules* and *argent*, counterchanged.

“Issue of William Edwards & Frances”:

“1. Ambrose, a Merchant, dy'd in Turkey.

“2. William, a Captain, m. Sarah, da. and Heir of George Rawleigh of Rawleigh, Esq., near Exeter.

“1. Hannah, m. Owen Hughes of Chester, Merch't.

“2. Elizabeth, m. John Wynn of Chester.

“3. Frances, m. John Workman, Lieutenant.

“4. Alice, m. Thomas Higginson, Clerc., Chaplain to Hyde.

“5. Barbara, m. W^m Spencer, Esq., of Kilkolman, in Cork in Ireland; descendant of Edmund Spencer.

“6. Christiana, m. Rob't Mason, Esq., of — in Waterford.

“7. Mary Edwards, dy'd unmarried.”

The above information as to the children of William and Frances Edwards is given in a tablet below the arms, with the following footnote: "The s^d W^m Edwards, Colonel (*the father*), married in Ireland to his 2^d Wife, Alice, sist^r of Sir Tho. Herbert.—Note. He was one of the secluded¹ Members, 1648."

The four daughters of Thomas and Ales Edwards are thus referred to:

"Ienet, eldest da., mar. Henry Smith, Capt'.

"Margret, 2^o daughter to Thomas Edwards, married Tho. Price of maes y groes, Gent." They had no issue. Arms,—the dexter half is blank, showing that Thomas Price's bearings were unknown, while the impalement contains the quarterly shield ascribed to the lady's grandfather, Edward ap Evan.

"Eme, 3 da., dyed yong.

"Elizabeth, da., m. Rand. Holme, and again W^m Leigh of Boothes, Esq.; had no Issue."

"Euan Edwards, eldest sonne of Thomas" Edwards and Ales his wife, above mentioned, "married, May 20, 1620, Joane, eldest daughter of Simon Thelwall, of Woodford in Essex, Esq.,—son of John Thelwall of Bathavarn Park, Denbighshire."

Arms,—the quarterly coat borne by his younger brother, Colonel William Edwards, M.P., though of course without any mark of cadency, he being the head of the family. Impalement for Thelwall, *gules*, a fesse *or* between three boars' heads *sable*,² couped of the field.

In a tablet are given the following interesting details as to the husband, who was born in 1590:—

"Evan Edwards was, at the age of 22, preferred Secretary to Richard Earl of Dorset, and continued so during his Lordship's Life. About his Age of 35 He was made Baron of the Exchequer at Chester, by Letters Patent, in the first year of King Charles, 1625. He was Member of Parliament, 1627. In 1634 He built³

¹ *Excluded*. One of the Members of the House of Commons excluded by Colonel Pride to secure the appointment of the Commissioners for the mock trial of King Charles I.

² An obvious error. It should be *argent*.

³ Rebuilt.

his House at Rhual, where He retired during the Troubles, suffering heavily for his Adherence to the King's Cause by Sequestration of his Office and Estate, &c. Upon the Restauration, after 3 years attending, He got his Patent renewed to Himself. His [*eldest*] son and [*eldest*] grandson, both [*of*] whom He had the Affliction to see dy before Him, which, with other Habitual Sorrow, brought his own gray Hairs to the Grave, Dec^r 3, 1670."

The said Evan Edwards, by Joane, his wife, had issue :
Thomas (*see below*).

"Ambrose, 2^d, and John, 3^d Son ; both dy'd young.

"William, 4th son, born at Pont-y-go, 1632 ; married Mary, da. of — Brett, Merch^t, London ; had Issue, Ann.

"Ann, only da., born at Woodford, Jan. 19th, 1627 ; to the fatal Grief of her Father, married Major Owen Vaughan of Ireland, 1665."

The eldest son, "Thomas, son of Evan Edwards, born at Blackfriars, London, April 14th, 1625 ; Married, February 1644, Elizabeth, only surviving child of Edward Lloyd, Esq., of Pentrehobin, by Mary, daughter of George Hope, Esq., of Doddleston."

Arms,—the Edwards quarterly coat as before, impaling, for Lloyd, the coat of Prince Edwin of Englefield, namely, *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*.

The said Thomas and Elizabeth Edwards had issue :

"Evan, eldest son, dy'd 1663, aged 15."

Thomas (*see below*).

"Ambrose, 3^d son, of Chester, dy'd 1679, aged 28.

"William, John, and George, dy'd young.

"Elizabeth, eldest da', dy'd young.

"Elizabeth, 2^d da., dyed unmarried —, aged —.

"Ann, 3^d daughter.

"Mary, 4th da.", who was "married, 1683", to "Walter Griffith of Llanvylling, Montgom., son of Thomas [*Griffith*] & Ann (Kyffin of Glascoed), younger son of Walter [*Griffith*] & Katharine (Kynaston of Hordley), at Brongain. He died Aug. 19, 1702." For their descendants (*see below*).

“Anne, 5th da., married, Jan^y 5, 1702²/₃, William Harwood of Hock-Norton, Oxfordsh. He dy’d Jan. 5, 1720-1. She dy’d Feb. 28, 1727-8.”

Arms,—chequy, *or* and *azure*, on a bend *gules*, three eagles displayed *argent*; impaling *argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules* (Prince Edwin of Englefield), for Edwards.

“Thomas, son of Thomas Edwards; born at Rhual, Oct^r 9, 1649; married, August 2^d, 1672, Jane, 5th daughter (living) of Rob^t Davies, Esq., of Gwissaney. She, 21st Dec^r, 1700, became the last mournfull widow of seven sisters, all living 1711. (*She*) died May 28, 1720; Had no Issue.”

Arms,—the Edwards quarterly coat as before, impaling, for Davies, the arms of Cynric Efell, namely, *gules*, on a bend *argent*, a lion passant *sable*, armed and langued *gules*.

Upon the extinction of the male line, Rhûal devolved upon the Griffith family, whose arms (impaled with the simple coat of Edwards, as in the case of the younger sister, Mrs. Harwood) are given under the marriage of Walter Griffith and Mary Edwards, above referred to. They are also the arms of Prince Edwin of Englefield, but with a chief, thus,—*argent*, a cross fleurettée, engrailed, between four Cornish choughs *sable*, beaked and legged *gules*; on a chief *azure*, a boar’s head *argent*, coupéd and langued *gules*.

The children of this marriage were:—

1. “Nehemiah Griffith of Rhûal, co. Flint, Esq^r., serv’d Esquire to S^r W^m Morgan of Tredegar, K.B., at the Installation of that M[ost] H[onourable] M[ilitary] Order, 1725. Died, unmarried, 17 May 1738, æt. 48. Buried at Mold.”

2. Thomas (*see below*).

1. “Elizabeth, eldest dau’r, died young.”

2. “Anne, second dau’r, died unmarried.”

3. “Elizabeth, 3^d dau’r, died unmarried, aged 21.”

“Thomas Griffith of Rhûal, co. Flint, Esq^r., born

there, 31 Oct. 1695." He seems to have ignored the arms used by his paternal family, and to have adopted the simpler coat of Edwards, which had descended to his mother. "Mar^d 1732" to "Jane, dau'r of David Hughes of Halkyn, Co. Flint" (*argent*, a fesse *sable* between three fleurs-de-lis *azure*), "& Relict of Roger Mostyn of Hilken, Co. Flint." He "Died 31 March 1750", and was "Bur^d at Mold", while Jane, his widow, "ob. 4 Feb. 1786, æt. 80." They had two sons and three daughters :—

1. "Walter, eldest son, died 6 Feb. 1741, æt. 7."
2. Thomas, who succeeded.
1. "Mary, eldest dau'r, died 18 Sept^r 1735, æt. 1."
2. "Mary, second dau'r, Died 6 March 1739, æt. 3."
3. "Jane, third dau'r, Died 22 March 1747, æt. 10."

The only surviving child was, therefore, "Thomas Gruffith of Rhual aforesaid; born there 5 Jan. 1740; married, 20 Dec^r 1764, Henrietta Maria, dau'r of H^{'ble} Charles Clarke, one of y^e Barons of the Co. of Exchequer, & Sister of S^r Alured Clarke, K.B."

Clarke arms,—*gules*, a cross engrailed between, in chief and on either side, a horse' head erased *or*, and in base a castle *argent*.

Mr. and Mrs. Griffith had fourteen children, five sons and nine daughters :—

1. "Thomas Griffith, born 25 March 1767; Died 13 Oct. 1788, Aged 22.
2. "Watkin Griffith, born 9 July 1774."
3. "Charles Griffith, born 17 Jan^y 1777; Died 9 Oct^r 1788."
4. "Edwin Griffith, born 15 Jan^y 1786; Killed at Waterloo, June 18th, 1815."
5. "George Griffith, born 31 May 1788; Died an Infant."
1. "Henrietta Maria, born 19 Nov^r 1765; Died an Infant."
2. "Henrietta Maria, born 6 Oct. 1770."
3. "Caroline, born 24 April 1772; Died 14 Dec^r 1772."

4. "Louisa, born 21 June 1773; mar^d, 14 April 1792, Edward Morgan of Golden Grove, Co. Flint, Esq."

5. "Charlotte Griffith, born 28 Sept^r 1775."

6. "Caroline Griffith, born 20 May 1778."

7. "Maria Jane, born 4 Aug^t 1779; Died 21 Feb. 1782."

8. "Amelia Arabella, born 10 Oct^r 1780; Died 9 Sept^r 1788."

9. "Frances Elizabeth, born 9 May 1782; Died 6 Oct^r 1788."

The old property has descended to the representative of the third daughter, Caroline, who, according to the old pedigree, "mar^d 14 Ap^l 1792, Frederick Philips of Ashley Hall, Co. Warw', Esq^r, late of Philipsburgh in America."

The first part of the roll was evidently engrossed and emblazoned in the year 1619, and additions made to it in 1728, 1789, and 1815. The document has no official authority in itself, but the pedigrees have been compiled with great care, and are of much historical interest and value. The first part was, no doubt, prepared by Randle Holme for William Edwards of the city of Chester, second son of Thomas Edwards of Rhûal; and it is curious to note that Holme soon afterwards married his client's sister, Elizabeth. This fact was included in the additions made in the year 1728.

Such of the arms as were painted in 1619 are well and effectively done, though with a minimum of detail. The colours are as good and bright as when first laid in, and even the gold and silver-leaf remain untarnished. Where a *field* or *ordinary* is *argent*, the background is left white with silver diagonal lines, as an attempt at diapering.

According to Adams' *Index Villaris* (1680), "Rhual" is in the Hundred of Coleshill and county of Flint; its latitude 53° 18', and its longitude, 3° 7' west; and contains the seat of one gentleman. This refers, of course, to Mr. Thomas Edwards, then living there.

EARLY INSCRIBED STONE FOUND AT SANTON, ISLE OF MAN.

BY P. M. C. KERMODE, ESQ., F.S.A. (SCOT.)

THE monument here illustrated is interesting as being the only one with a Latin inscription yet found in the Isle of Man,¹ for the Roman altar at Castletown is well known to have been brought over from Cumberland about 1730. The Santon inscription was first figured by Oswald in the *Transactions of the Society of Antiquaries of Scotland*, vol. ii, Part 2, copied by Cumming in his *Runic Remains*, 1857 (fig. 48).

The stone, now in Government Office, is a rough pillar of whinstone, measuring 3 ft. 9 ins. by 9 ins., and 4½ ins. thick. A space about 1 ft. 10 ins. long has been slightly sunk and smoothed for the inscription. Oswald mentions it as having “been dug up six feet from under ground when the present church (Santon) was being built”—about 1782. Cumming did not see it, as the stone was lost for many years.

Hübner, in his *Inscriptiones Britanniae Christianae* (No. 164), gives a figure, and reads it :—

“*Aviti Noro | mertī?*”

Referring to Oswald’s paper in the *Archæologia Scotica*, and Cumming’s *Runic Remains of the Isle of Man*, he says, “*Legebant avit(um) monement(um)*, perperam sine dubio; quid vero significet elementum v. l quintum, pro quo n posui in textu, non liquet; septimum videtur R esse.”

The reading, however, seems clear—Aviti Monumenti, (The Place) of the Monument (or tomb) of Avitus.

The horizontal $\vdash$ is found in Welsh inscriptions of

¹ I am trying to decipher what appears to be another Latin inscription recently discovered here.

the sixth and seventh centuries, to which period this probably belongs. Westwood, in his *Lapidarium Walliæ*, gives several instances. The fifth character, which evidently stands for M, is very interesting. I do not know that this particular form has been met with elsewhere.

It would be interesting to know who Avitus was, or how the name reached the Isle of Man. The name has not been met with in any of our local records.

There was an Avitus, Governor of Britain, A.D. 50-58; it was the name, also, of one of the later Roman Emperors, Avitus of Auvergne, who assumed the purple about 456, but, in a few months, was obliged to abdicate, descending to the more desirable station of Bishop of Placentia; he died, or was killed, however, on his way to Auvergne.¹

Professor Rhys has described a bilingual inscription of the sixth or seventh century at Eglwys Cymmun, with a similar name, Avitoria, in Roman capitals, and Avitoriges, in Ogams.²

Possibly the name of the person here commemorated might have been suggested by that of the Roman Emperor and Bishop. But who he was, whence he came, and what his connection with the Isle of Man, save that he was buried here, seems likely to remain a mystery.



Inscribed Stone from Santon, Isle of Man. From a Rubbing by P. M. C. Kernode.
Scale, one-eighth actual size.

¹ Gibbon's *Decline and Fall*, chap. 36.

² *Arch. Camb.*, 5th Ser., vol. vi, No. 23.

Cambrian Archaeological Association.

REPORT OF THE CARNARVON MEETING.

(Continued from p. 158.)

EXCURSIONS.

FRIDAY, JULY 20TH.—EXCURSION No. 4.

Route.—The members left the Castle Square, Carnarvon, at 8.30 A.M., by carriage for Llanberis Church (10 miles S.E.), going through Llanddeiniolen (5 miles N.E.) and Pen-y-llyn (at the N.W. end of Llyn Padarn), and returning through Llanrug (3 miles E.).

Some of the members drove two miles beyond Llanberis Church on the road to Capel Curig in order to see the Pass of Llanberis.

Total distance 24 miles.

On the outward journey to Llanberis Church stops were made at Dinas Dinorwig ($\frac{1}{2}$ mile S.E. of Llanddeiniolen), Llys Dinorwig (2 miles S.E. of Llanddeiniolen), Dolbadarn Castle ($\frac{1}{4}$ mile E. of the Victoria Hotel at Llanberis), and St. Padarn's Well ($\frac{1}{4}$ mile S.E. of Llanberis Church).

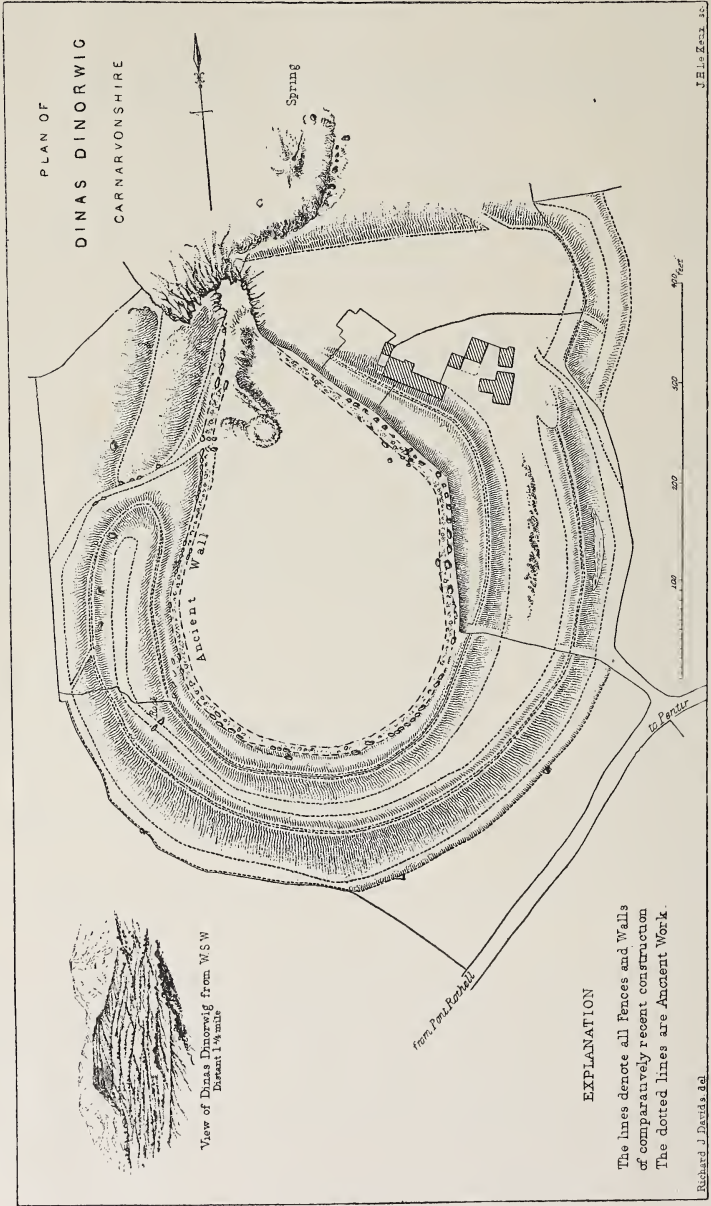
On the return journey a stop was made at Llanrûg to see the Roman inscribed stone in the grounds of Pantavon ($\frac{3}{4}$ mile N.W. of Llanrûg Church).

Luncheon was provided at the Victoria Hotel, Llanberis, at 1.30 P.M.

Dinas Dinorwig.¹—Dinas Dinorwig is an ancient British earth-work of oval shape, measuring about 400 feet by 380 feet internally, and defended by a formidable double rampart. The strategical position is an important one, as being on sufficiently high ground to command a view of the whole of the surrounding country which lies between the mountains and the sea. Dinas Dinorwig was probably used as a military post on the Roman road from Conovium

¹ Prof. C. H. Babington in *Arch. Camb.*, 3rd Ser., vol. vii, p. 236.

(through Aber) to Segontium, and it was here that the Roman inscribed stone now in the grounds of Pantavon, near Llanrug, was discovered some eighty years or so ago.



Llys Dinorwig.¹—Llys Dinorwig now shows very little trace of having been an ancient site, and was hardly worth visiting.

Dolbadarn Castle.²—Dolbadarn Castle is a solitary round tower, with a rectangular excrescence at one side, situated on a hillock at the north-west end of Llyn Peris, and built by Edward II to guard the mountain pass. On the opposite side of the lake the whole face of the cliff is cut into terraces by the great slate quarries, which utterly destroy the beauty of the scenery. Whilst the visitors were inspecting the castle, the blasting operations produced a miniature thunder, which reverberated from rock to rock till the last feeble echo died away in the far distance.

Llanberis Church and Holy Well.³—Llanberis church is small and uninteresting. Some of the graves in the churchyard are planted with box-trees, clipped into the shape of a rectangular block, with a cross in relief on the upper surface. Considerable excitement was caused amongst the members at the Saints' Well, near the church, by the ineffectual attempts made to dislodge the trout, which is known to inhabit it, from his hiding-place. In vain was the fish tempted by worms dropped into the water; and walking sticks poked into the furthest recesses of the structure built round the well were equally unsuccessful in inducing him to appear before so learned an audience. The non-appearance of the fish is said to be an evil omen.

Llanrug Inscribed Stone.⁴—In the Pantavon grounds is an interesting stone with an inscription in Roman capitals of a debased form. The portion remaining of the inscription reads thus:—

IMP
QTRO
DECIO
IGAL
FI

This stone was removed about sixty years ago from Dinas Dinorwig.

SATURDAY, JULY 21st.

Route.—Members assembled in the Castle Square at 9.30 A.M., and proceeded on foot to inspect Llanbeblig Church, the site of Segontium and Carnarvon Castle.

Llanbeblig Church.⁵—The building is now in course of restoration.

¹ Prof. C. C. Babington in *Arch. Camb.*, 3rd Ser., vol. vii, p. 240.

² *Arch. Camb.*, 4th Ser., vol. viii, p. 337. ³ *Ibid.*, 3rd Ser., vol. vi, p. 239.

⁴ Westwood's *Lapidarium Walliæ*, p. 173, and pl. 79.

⁵ Harold Hughes in *Arch. Camb.*, 5th Ser., vol. xi, p. 85.

The archæologists were received by the Vicar, the Rev. J. W. Wynne Jones, M.A., who had travelled all night in order to be present. Mr. Harold Hughes, A.R.I.B.A., explained the architectural features of the church. Special attention was called to the roof, which is the only one of the kind in North Wales, with the exception of that of Clynnog Church. It had been proposed to open a grave underneath the window in the south transept, in the presence of the visitors. Archdeacon Thomas, however, acting as spokesman, declared that the operation did not come within the province of the society's work, and the task was not proceeded with at the time. We understand it was continued, under the direction of the vicar and a number of local antiquaries, after the visitors had left. Mr. R. G. Thomas, of Menai Bridge, the architect for the restoration, said a few words respecting the manner in which the alterations had been carried out.

In Llanbeblig Church we find architecture of every period, from the fourteenth century to the end of the nineteenth, though probably some of the walls occupy the positions, or are on the foundations of, an earlier structure.

The south transept and chancel have a fourteenth-century plinth, and the south wall of the transept contains a fine cinque-foiled tomb with an ogee arch, and a trefoiled piscina of this period.

The Vaynol Chapel, to the north of the chancel, contains a well-proportioned traceried window of the same century, which shows signs of having been rebuilt in this position. It is similar in character to some windows in Beaumaris Church.

The larger proportion of wrought stone-work in the church belongs to the fifteenth century. A north doorway to the nave is of early fifteenth-century character. The other works showing characteristics of the same period are: the fine five-light traceried window of the south transept, the two-light square-headed eastern window in the south wall of the nave, and the credence table in the south wall of the chancel.

The roof of the nave and about half the roof of the north transept may be assigned to the late fifteenth or early sixteenth centuries.

The northern wooden porch is of sixteenth-century workmanship. To the end of this century belongs the Vaynol Chapel, containing a fine tomb, with recumbent effigies, and bearing the following inscription:—

“HERE LIETH THE BODY OF WILL . . . ESQUIRE THE SOE
OF S^r WILL GRV^t KNIGHT WHO DIED THE LAST OF
NOVER 1587 AND MARGRET HIS WIF DAUGHTER
TO IOHN WYN AP MREDD ESQ AND DID
BVILD THIS TOME 1593.”

The tower, from the second stage upwards, is of late sixteenth or early seventeenth-century work, and is terminated with a curious battlement of a more recent date.

The roof to the south transept belongs to the seventeenth century.

A diminutive sepulchral effigy,¹ a sepulchral brass in the south wall of the chancel, and a floriated cross sepulchral slab, are worthy of notice.

Llanbeblig is said to be dedicated to St. Peblig, or Publicius, son of Macsen Wledig, and his wife Helen, daughter of Eudaf, Duke of Cornwall.

Segontium.²—The church having been duly inspected, Sir Llewelyn Turner assumed the leadership, and conducted the explorers to the ruins of the old Roman station of Segontium. The only portion of the fortification remaining is the wall which encloses the Vicarage garden on the south and the west sides. This is supposed to have been the outer fortification wall of the town, which extended eastwards and northwards, covering an area of about six acres. The facing stones in some places have been removed, having been utilised, according to local tradition, to build the Castle. Had the mortar not been so good probably the whole of these old walls would have been removed, and found their lodgment in the Castle walls. A series of round holes gave rise to considerable theorising and speculation. These holes, which are 2 ins. or so in diameter, occur at regular intervals at a certain height, and pierce the wall right through. Sir Llewelyn Turner suggested that they were for the insertion of scaffold-poles; but if so, why should they run from one side of the wall to the other? Others were of opinion that they were water-conduits, to which theory the fatal objection was their number and their size. There was yet another hypothesis, namely, that Roman fortresses were built somewhat after the manner of Norman castles, timber being placed in the walls at intervals. This idea was declared to be exceedingly improbable.

Discoveries were made here in 1845, during the progress of the excavations for the foundations of the Vicarage, of the remains of a Roman hypocaust, a stone well, and an inscribed stone of the Emperor L. Septimus Severus (A.D. 193-211), near the Beddgelert Road. Very little now remains to be seen of this once important and extensive Roman station. In addition to the above-mentioned wall, there are remains of Roman wall to be seen on the adjoining farm, "Cae-mawr", supposed to be the site of the Prætorium. Segontium was founded by Ostorius Scapula, A.D. 50, during the reign of Claudius. It was visited by Antoninus, A.D. 63.

Carnarvon Castle and Town Walls.³—The Castle and town walls

¹ Mr. Harry Sheraton has described this effigy in the *Journal of the British Archaeological Association* (New Series, vol. i, p. 23) as being a figure of St. Peblig, the nephew of Constantine. This is, indeed, archæology *pour rire*, with a vengeance, and it is hardly conceivable that a Society of any standing should publish such unadulterated balderdash.—Ed.

² *Arch. Camb.*, 1st Ser., vol. i, pp. 75, 177, 284; 2nd Ser., vol. iv, p. 72.

³ *Arch. Camb.*, 2nd Ser., vol. iii, p. 361.

were perambulated, under the direction of Sir Llewelyn Turner, starting from the Yacht Club House, which was the original west gate of the town, passing northward and eastward by St. Mary's Church and the Guildhall to the north-east angle of the Castle,—where, in the excavated portion of the moat, was shown the commencement of the Castle at that end,—thence round the Slate Quay and the Eagle Tower to the point of that building opposite the Chief Constable's office, where he showed that the Castle was commenced there; the portion near the upper end of Castle ditch (including the grand entrance) being erected last, the outer circuit naturally being the first.

After perambulating the main parts of the building and showing by the evidence of the building itself that the upper storey of the Eagle Tower had been erected over a previously roofed storey, Sir Llewelyn Turner read a portion of a paper previously delivered by him at Chester, in 1886, to a meeting of the Royal Archæological Institute of Great Britain and Ireland. The 200 members then present included Lord Percy, the President; Mr. R. S. Ferguson, Chancellor of Carlisle; and his brother; Mr. Pullen, architect; Mr. Bayliss, Q.C., Judge of the Court of Passage, Liverpool; the Secretary of the Chester Archæological Society; Canon Morris; Mr. Hellier Gosselin, Secretary of the Archæological Institute; and a good number of other eminent archæologists, not one of whom expressed a doubt as to the completeness of the description of the first parts built, and the reply to the objections to the traditions as to the birth of Edward II in the Castle.

Although we are unable to accept as fully proven all the conclusions arrived at by Sir Llewelyn Turner, his paper contains so many fresh and interesting facts relating to the great Edwardian Castle under his charge, that we think it desirable to give the following *resumé* of the paper in question:—

As the paper I am about to read is in direct contradiction of much that has of late years been written and accepted without inquiry, I think that it can hardly be wrong on my part to assign the justification I feel for contradicting or setting right the mistakes of other inquirers who have not had the same opportunity that I have of verifying their researches. We are very much indebted to the late Mr. Hartshorne for his industrious researches in the Record Office, but while according to him all the honour justly his due for these examinations, truth requires me to show that the deductions he has drawn are fallacious, and such as I feel certain he would have corrected had he possessed the local knowledge which I claim to have. My justification for claiming a clearer light on the subject I conceive to be this: While the public records that Mr. Hartshorne found and quoted have been equally accessible to me as to him, my searches have been much more prolonged. I have also gone through a large number of records, bills, and materials now in my possession. Born within two miles of that Castle, and still

occupying the same dwelling, I have had a lifetime's acquaintance with it, and for many years have been engaged in gradually digging it out and repairing it, clearing out thousands of tons of rubbish from its interior and exterior. As the chairman for 33 years of the authority having jurisdiction over 17 miles of coasts, I have had to do with the planning and erection of large contiguous works, and have carefully gone into the question of time and labour necessary for the erection of some of the wonderful structures of the great port of Liverpool, while, as to matters of evidence, I have had the opportunity of consulting some of the keenest analytical minds. At page 237 of the *Archæological Journal*, vol. vii, will be found Mr. Hartshorne's paper, valuable I submit where he recites records, unreliable in other respects, because founded on entirely erroneous deductions. The first error, as I submit it to be, consists in the statement that immediately after the execution of Prince David in 1283, Edward I "began" the erection of fortresses, and within six weeks afterwards commenced building the Castle of Carnarvon. This statement is the foundation of the many mistakes that naturally follow. The King had in 1277 obtained a strong hold of the Principality, having the Castles of Hawarden, Deganwy, Flint, and Rhuddlan, where he and his Queen lived during the tenth and eleventh years of his reign. He had the Castle of Aberystwyth in Cardigan Bay, and later that of Criccieth, twenty miles beyond Carnarvon, and many other strongholds, including Ruthin, to which the King and Queen freely posted during those two years of his reign. Therefore the assertion that he "began to take" these steps for securing the country after the execution of the last Prince is as erroneous as it is contrary to what would naturally be expected from the known energy of the great monarch to whom we are indebted for these and other grand mediæval monuments in Wales. The King never waited for the destruction of anybody, but went straight ahead to annex the country as rapidly as he could. Mr. Hartshorne has, I submit, fallen into error by treating the first record he has found as to the erection of Carnarvon Castle as being the first that existed. Were time no object I could bring evidence showing this to be a mistake. Suffice it to say that so far, little, if anything at all, has been found as to the erection of Beaumaris Castle, and although I have a large quantity of the bills relating to the erection of Carnarvon Castle, and far more than fell to the bag of Mr. Hartshorne, those I possess fall immeasurably short of the whole account of the erection of this great fortress. The town walls and Castle of Carnarvon are the work of this great King, and to that town he promised a charter in the eleventh year of his reign. Now, the eleventh year of the reign commenced on the 16th of March 1282, and ended on the 15th of November 1283, so that the charter was granted in the eleventh year, and confirmed in the twelfth, somewhere in the year 1282 or 1283. Mr. Hartshorne's paper says that there is now no means of ascertaining which portion of the building was first commenced. It then goes on to discredit the tradition that the Castle was built

in a year. Now I presume none but a believer in witchcraft would assert that all we now see and admire was the work of one year; but with all deference to those who readily ridicule the accepted tradition of the people, I unhesitatingly assert that the ridicule should fall upon those who without inquiry condemn what upon every ground I assert to be true. The mass of bills relating to this Castle inform us, within two or three years, of the time it took to build. But that a sufficient portion to shelter a garrison was erected within a year I have no more doubt than I have of my own existence, and I can only regard with simple amazement any other view of the tradition. To suppose that the energetic King Edward would not put up enough of his chief strongholds within a year to contain a garrison, is to rob him of that prestige to which he is so much entitled. Pennant, the historian, gives as his authority for stating the Castle was erected in a year two manuscripts which he says were in the possession of Sir J. Sebright and Sir Roger Mostyn of Gloddaeth. Mr. Hartshorne, after stating on page I of his paper that there is now no means of ascertaining which portion of the Castle was first commenced, states further on that the Castle was commenced at the north-east corner, and gradually went to the south-west, where a sharp curve indicates the beginning of fresh operations. This would have taken the wall across the court-yard. "The south-west" is a distinct error of description. The wall described as the first portion erected is clearly the last, and so far from the geological character of the stone, as asserted, proving anything of the kind, the only proof it affords is distinctly to the contrary. The paper informs us that certain stone used in the Eagle Tower is of the size and geological character of stone agreed to be supplied by one Walter de Kank, the agreement being without date. I happen to be trustee of a property at Moelydon, where the quarry is, and to have lived all my life within two miles and a half of it, and my excellent mason in the Castle, an Anglesey man, who knows all the quarries whence the stone of the Castle came, can confirm the fact that none of the Eagle Tower stone came from Moelydon, but from the quarries on Lord Anglesey's property, much lower down. So far from the covering stones in the Eagle Tower, as alleged in the paper, corresponding in the size and number with the agreement with Walter de Kank, there is not a covering stone in the castle that does. The stones were clearly for a different purpose, as I can demonstrate, *i.e.*, corbels. This mistake arose through Mr. Hartshorne's measuring the covering stones of the corridors, as if they rested on the corbel-tables only, whereas they rest beyond, on the walls themselves. It is much to be regretted that Mr. Hartshorne, during his short visit to Carnarvon, should have been grossly misled by persons evidently ignorant of the locality. For the purpose of identifying this quarry, we are told that it is the place where the tides coming over Carnarvon bar and by Beaumaris meet; the fact actually being that this meeting of the waters is at a point near Beaumaris, some seven or eight miles further down the straits than

the point named by Mr. Hartshorne. The wise informant, whoever he may have been, then performs a miracle, for he tells us, through Mr. Hartshorne, "that the ring bolts to which Edward I fastened his bridge of boats, at the point in question, are still to be seen on the Carnarvonshire side, about two yards under water at low water, which is considered a proof of the water of the Menai having risen about six feet since Edward built his bridge." I can only say that as chairman for thirty-three years of the authority which exercises jurisdiction over these waters, and a member of that authority for thirty-seven years, I am quite unaware of these rings, or this modern miracle of the permanent rising of the sea, which would, of course, have to be general on the whole Irish Channel or Sea, and as an old sailor, I simply state that no bridge of boats could be held by mere rings, put in rocks at such a place exposed to such a wind and tide. To return to the Castle, I have no doubt whatever that the outer circuit of wall was completed with a portion of the town wall, up to a low elevation, in the first year of possession, and that the King's ships effectually guarded the remaining portion. Mr. Hartshorne laboured under the disadvantage during his brief stay at Carnarvon of seeing it as it then was, and not knowing how much of the sea had been embanked to the north and north-east, as well as to the south-west of the town. Had the King erected the Castle wall next the town as described, he would have been simply building a useless inner wall, with the kitchens and other entirely defenceless places exposed to incursion. He was wiser than to do that, and any military man will see at a glance that he had but to build the outer circuit of walling of the Castle, and a very little of the town wall, to a low elevation, as far as the east gate, now the Guildhall, to secure the land side, and his ships did the rest. The ships could be nearly up to the outside of the Guildhall, to which the promenade extended up to 150 years ago, at all events. I never doubted the fact that sailors did important service in this way, and I find the bills of the Exchequer Office 297, Miscellanea, No. 16-7, Edward I, "Stipends of mariners in the fortification of Carnarvon and Criccieth in the eleventh year. that is the year preceding the birth of Edward II, paid by Hugh de Leomunton, £40 10s. 7½*d.*" This, multiplied by 25 as the difference of the value of the period, makes a sum of over a thousand pounds wages to sailors, in the year preceding the birth.

I now come to the tradition that the second Edward was born in Carnarvon Castle, and unless I am totally incapable of comprehending evidence, I say, after due comparison of tradition with the architectural features of the Castle, and the public records, that there is not a particle of evidence to the contrary. It seems to me in itself a matter of little moment where so wretched a contrast to his great father was born, but when it comes to a matter of evidence, it would be, I conceive, a dereliction, and a most gross dereliction, of duty on my part were I, with ample means at my disposal to demolish what is called evidence, to acquiesce in it. Pray believe me, I am only giving a brief outline of my reasons for it.

Mr. Hartshorne tells us that when the King himself visited the place in the twelfth year of his reign, and entered Carnarvon for the first time on the first day of April 1284, the accommodation it afforded for himself and queen, about to give birth to the Prince of Wales, must have been ill-suited. Now, the 1st of April is naturally a day for falling into error. To suppose that the King would bring his Queen for her confinement to a place he had not seen before, and to the accommodation of a Welsh town of that day, is to do violence to one's common-sense.

The Liberate Roll, 10 Edward I, 1281-2, shows that the King was constantly in Wales at that time, and so far from his entering Carnarvon for the first time on the 1st April 1284, I find a document relating to Corfe Castle on the 15th July 1283, witnessed by the King at Carnarvon, and another on the 20th witnessed by the King at Karnarvon, all ancient documents containing this various spelling. The Rhuddlan Roll for the tenth and eleventh years of the King's reign show that Queen Eleanor visited Carnarvon in one of those years. I fancy she came by sea from Rhuddlan, as the only entries I yet have found are a payment to a man for bringing something for her use at Karnarvon, and another entry for taking back her wardrobe robes, the latter term embracing what we understand now when we talk of a lady's robes, as *contra-distinguished* from accounts which embrace many other matters under the term "wardrobe".

The late Sir Francis Palgrave, to whom all antiquaries are so much indebted for his compilation of the military writs of this interesting period, during a visit to Carnarvon a great many years ago, at once detected that the Eagle Tower had been built at two different dates; the lower portion, including the rooms shown as those of the Queen's, together with the small bedchamber, no doubt by the First Edward, and the upper by the Second. I have arranged with John Jones, my mason, one of the small family of the Jones's of Wales, that everything shall be ready for to-morrow to open the base of the original chimney-top, with part of the lead flashing remaining, and while I have no hope of convincing a few people who have unceremoniously served up hashes of their own from Mr. Hartshorne's joints, and so committed themselves to opinions—one man says he "opines" this and "opines" that, whereas his opinions are nothing but stolen goods—I have no doubt that every candid person capable of discriminating between true and false evidence, will see that the First Edward built the lower part of the Eagle Tower, and Second the upper.

I now come to the document, the discovery of which by Mr. Hartshorne led to two initial errors. The document I also found in the Record Office, the translation of which is as follows:—

"Exchequer, Miscellanea Treasury of Receipt.

Indenture No. 2. No. 8.25.

"This indenture, made between Roger de Mortimer, Lord of Chirk, Justice of Wales, and Edmund de Dynyveten, Chamberlain

of our Lord the King, in the parts of North Wales, witnesseth that the lead and tin of the King found in the King's castles in the same parts of North Wales, received of Lord William le Duyan, his predecessor, Chamberlain there, and also purchased by the same Edmund, whilst he occupied the office of Chamberlain, from the 1st day of May in the tenth year of the reign of King Edward that now is, to the 24th day of June in the twelfth year of the same reign, by the particulars and terms by a certain account thereof made in the presence of William de Shaldeford, Comptroller there for the King, in the name of the Justice and of Master Henry de Ellirton, master of the works of the King there, between the said Edmund and the clerks of the works of the King in the said Castle by turns, namely, William Meverel and William de Lye, and by the view and testimony of Hugh de Eglynton, under-constable, and Henry the plumber, surveyors of all the expenses incurred there within the time above said by the said Justice thereto deputed and sworn, the same Edmund expended in the works of the Castle of Carnarvon, of the aforesaid lead and tin, namely, in the covering of the Eagle Tower, newly done and covered, and of divers other towers, and also in the repair and mending of divers gutters, and in making great leaden troughs for salting the meat in the King's store there, and putting therein meat, salt, and honey, as in the same particulars and account is more fully contained and specified, 10 carratis, as the said surveyors acknowledged and swore to before the aforesaid Justice and Comptroller as having been faithfully expended and used up in the works aforesaid during the said time. And of tin 63lbs.....

"In witness whereof the aforesaid Justice affixed his seal to the part of this Indenture remaining in the hands of the aforesaid Chamberlain, and to the other parts of the same Indenture remaining in the hands of the said Justice, the said Chamberlain affixed his seal.

"Given at Beaumaris in the morrow of St. Marcus the Evangelist (April 26th), in the 12th year of the reign of the King aforesaid."

I have consulted many learned men on the subject, and one very learned Judge, who spent many hours with me in the Castle (accustomed, as the Judges of the land are, to weigh evidence), said he would not hang a dog on the evidence offered in disproof of the tradition. A very learned friend of mine, of ripe age, accustomed from his youth to translate ancient records, gives me the following opinion upon it, which, as far as the belief that the roof only is meant by the "de novo", corresponds exactly with the opinion I received some years ago from the learned Chancellor of this diocese. My venerable friend, the late Mr. William Beaumont, of Orford Hall, Warrington, just referred to, expresses himself as follows:—"As I read the Latin original, the sentence on which you ask my opinion, 'In co-opertura turre aquilæ de novo facte et co-operti', which, whatever 'et' may mean, is not strictly Latin. If the 'e' at

the end of 'facte' is meant for a diphthong, the tower itself may be intended to be referred to, 'turre' as well as 'co-opertura' being of the feminine gender. I do not, however, think that the tower is meant to be referred to, because 'co-opertura', the covering 'de novo', probably with lead instead of some former temporary covering of tin or other material, had been used before. To have made the sentence plainer, the words 'facte et co-operti' should have been written 'factæ et co-opertæ'; in which case there had been no room left for doubt. When we find the doubts and difficulties daily experienced in the interpretation of agreements and documents of all sorts, about all Acts of Parliaments, who can take upon himself to assert that this 'in co-opertura turre aquilæ de novo facte et co-operti' means that the Eagle Tower was rebuilt, when all architectural deductions prove that it has been built and raised upon?"

The reply will show that Mr. Beaumont was ignorant of the object of the inquiry, but was of opinion that it had merely reference to a new roof and floor placed where the old roof had been.

The paper under discussion says that all soldiers would have had to pass through the Queen's bedroom to the rampart of the wall on the town side. That wall was erected, except the lower part in the moat, by King Edward II, and I will show you that when he built it he closed up a window, and cut a door to the ramparts, as shown on the photograph I have in my hand.

Having myself opened the moat, I have been able to verify the Welsh traditions as to Madoc's rising, that during a fair held across the harbour, the Welsh, at low water, penetrated the moat below the Eagle Tower, where I will to-morrow show you the broken wall and the temporary substitute for it. You will see the damaged wall, where tradition accurately stated the insurgents got into the Castle, and where it was repaired and raised afterwards, when a large body of masons was sent from England for the purpose. The damage done to this great building was not great, thanks to its enormous strength.

Some persons totally unacquainted with building operations have ventured to assert that there was no time to get any portion of the Castle ready in time for the Queen's accouchement. Now I reply to this with the brevity required, for want of time here, that being the author of the large quays erected of late years in the immediate vicinity, also of the restoration of the West Gate of the town (which I converted into a Yacht Club-house), the restorer of the large tower adjoining the Eagle Tower, and of the repairs of the Castle, I feel that I need no apology for declining to be led by such opinions. I repeat that no doubt exists in my mind that we have not got hold of the date of commencement of the building. I have many records to "our works in Wales", without these stating where. To payment of spies in Carnarvonshire, employed during many years preceding the erection of the Castle. The household account of the second Welsh war gives an account of wines sent in great quantity to Carnarvon. In the eleventh year of the reign, *i.e.*,

between November 16th, 1282, and November 15th, 1283, wines and stores were received in large quantities. At the Feast of the Apostles Simon and Jude, October 28th, 1283, thirty-six casks of old wine were received at Carnarvon, and the following Christmas thirty-six casks of new wine and thirty-two casks of new wine, and fifty-one casks were received from the different merchants named in the accounts. Also, from the Feast of the Nativity of St. John, in the eleventh year (which was the 24th of June), up to the Feast of St. Peter-ad-Vincula in the twelfth year, three hundred and sixty casks were sent to Carnarvon. Later on, one hundred and ninety-one casks to the King's army at Carnarvon and Bangor; and records give the price sold in taverns as well as in casks; and all this in the two years preceding the birth of the Prince.

An important proof that the King was in possession of Carnarvon and the district long before the date assigned by Mr. Hartshorne will be found in the Exchequer Record Military Service, Wales, in the roll of wages of knights and esquires in the Welsh war for the tenth and eleventh years, that is, from November 16th, 1282, to November 15th, 1283. In the eleventh year, Thomas de Maydenbach and his clerk, being in the fortifications of Carnarvon, receiving by day 2s., and others in the fortifications. Note the word "fortifications" is used up to Christmas, 1283, that is, the Christmas preceding the confinement of the Queen, up to which time he is merely alluded to as receiving wages amongst the knights, esquires, and men of various grades. Then in the twelfth year he becomes constable of the Castle, a Castle which, according to the evidence I am rebutting, did not exist.

His recorded appointment as constable amongst the list of constables is given as the 18th of October 1284, but it is clear that he was virtually appointed the day next after the arrival of the King and Queen, prior to the birth of Edward II on the 25th, as he was paid as "Thomas de Maydenbach, constable of Carnarvon", from the second day of April up to the 22nd June. The first constable was appointed on the 2nd of April, but was not—so to speak—gazetted until the following October. From that time, the constables have been regularly appointed up to the present day. The large sum of £809 3s. 11d. (equivalent to over £20,000 of our money) was paid in wages to soldiers, cross-bowmen, archers and lancers, in the fortifications of Carnarvon and Criccieth in the eleventh year, that is, the year before the birth of Edward II, and £120 19s. 8d., equivalent to £2,500 of our money now, for wages in the fortifications of the Castle of Carnarvon in the twelfth year, *i.e.*, between November 16th, 1283, and November 15th, 1284. I have no time here to notice great errors of Mr. Hartshorne's paper as to the erection of the town walls, which in one place are spoken of as being erected in a particular year, whereas they occupied several, as he himself shows. A word now as to the smallness of the room. I cannot conceive of any antiquary attaching the smallest importance to this. The Queen faithfully followed her husband in his wars, lived in tents, encountering all sorts of dis-

comfort. The Rhuddlan Roll gives an account of the lime to plaster her chamber when she was there, the full account of the purchase of turves and shingles, broken casks, etc., for temporarily covering the hall and different buildings. Therefore, the apartment in the Eagle Tower, hung, as it probably was, with tapestry, would be a very good one for a building not a quarter of which was complete ! It contained a fireplace, and closely adjoins a very large apartment, which contained an opening to an oratory for the confession, no doubt, of the Queen. Pennant says that here, that is, in the small room of the Eagle Tower, "surrounded with tapestry, and made as comfortable as circumstances would permit", was born Edward of Carnarvon. I hardly feel called upon to notice the opinions of those who, without knowing when the castle was really commenced, and without any of that experience of large buildings which I have had, tell us that there was no time to have erected sufficient sheltering for the Queen. Up to the elevation first erected there was plenty, and I feel little doubt that had the cartloads of lost records so unfortunately left at Carnarvon been forthcoming, we should find that the preparations for erecting this castle were going on for a long previous time in Anglesey, whence large quantities of this stone came, and I have the record of the King's ships continually going with men to Anglesey in the tenth and eleventh years from Rhuddlan, and there was plenty of hewn stone ready at Segontium, which tradition says was also used, and this old town of Segontium is called in the bills I have found in the Record Office, "the Quarry at the end of the Town". It is the fashion erroneously to assume that we are more in advance of our ancestors than we are in the erection of great works. If so, where is the modern building that surpasses Carnarvon Castle ? Eminent engineers tell us that as able engineers were to be found in former days as now, and that many greater works were executed prior to the Christian era than now.

In 1377, about ninety years after the erection of Carnarvon Castle, the great bridge of Adda, with a span of 237 feet and a height of 68, was built in Italy, and the largest modern stone bridge erected (one in America) is only 215 feet span, or 22 feet less than the one which preceded it by 500 years. Herodotus gives us an account of works of such magnitude in his day that people disbelieved his statement until it was tested by careful examination about four years ago.

So much for ancient work. Now, here is an ordinary proceeding in Liverpool—a block of warehouses at Bootle, 372 feet long, 110 feet wide or deep, with no less than eleven blocks of buildings all this depth, each seven stories high, each storey with 12 feet head-room under the beams, the walls being 90 feet high, containing 242 windows, each set in an arch. The building was commenced in September, 1882, was finished and occupied on the 1st September, 1883. Compared with the first portion of Carnarvon Castle, which is that clearly alluded to in the tradition that it was built in a

year, this Liverpool work is simply gigantic, inasmuch as an outer wall to a low elevation, together with the first floor of the Eagle Tower, and that of the Queen's Gate, was nearly all that was done; enough, in short, to hold a sufficient garrison; and when we reflect on the smallness of the numbers of the garrison in it, we seek and find a reason in the utter absence of implements in a pastoral country to attack fortifications, and in the entire possession of the King of the sea by means of his ships.

Whilst Chairman, for some years, of H.M. prison for Anglesey and Carnarvon, I made an interesting discovery, close to the Castle, of a very large sewer, the bills for which I found years ago in the Record Office in Chancery Lane. I also found the base of a very small tower in the prison of similar date to the Castle. This fine sewer explained a great difficulty I previously had as to the well of the castle, which this drain saves from pollution. I have lately dug out exactly what I expected to find, viz., the temporary wall of the town side outside the moat, which preceded that erroneously ascribed by Mr. Hartshorne as the first part erected.

I have shown you that the Castle had a constable in the twelfth year of the reign of the First Edward, therefore it is idle to assert that the inner wall, erected years after, is the first building, as in that case there was no castle of which to be constable of. One word as to the position of the Eagle Tower. It was infinitely the more likely place, and the only likely place, for the Queen's confinement. The towers of the town walls were not built; I have the bills of later date. The whole length of the fortifications would have to be fought and taken before an enemy got to the Eagle Tower, which was really the keep; and, if the upper or east end was taken, the Queen could have been shipped afloat at once, as my predecessors in the harbour trust had not injured the navigation by building a wall grandiloquently call the Victoria Pier 50 years ago across the tide, an excrescence which I have now in large part removed, not without some obloquy from grumblers.

The late Mr. Burt, of the Record Office, from whom I received valuable aid, drew my special attention to the ornamentation of the Eagle Tower, which was handsomely ornamented all over with figures, the rest of the Castle being ornamented only with finials, and he contended that some special reason existed for this, and suggested it to be directly the result of the King, who was born in it, decorating that particular part. To prove that it was erected *temp.* Edward II, Mr. Hartshorne has laid down that the ornaments are the bacinet and jupon *temp.* Edward II.

That the upper storey and the turrets were erected *temp.* Edward II is perfectly clear, but the ornaments are not as he says, confined to those particular ornaments, but are as varied as if in this day a castle were ornamented with a crown, the Queen's head with her crown, helmets, etc. The Roman Prætorian guard will be found there, three eagles, and numerous other devices.

What I have stated is a mere outline of the result of research extending over several years. I have had the misfortune to lose one important chapter of my intended work by an accident which will make it necessary to re-examine many records, fortunately not those I have quoted, and re-write the chapter, which causes me further delay ; but when I tell those who have blamed me for delay that I was most anxious to dig out the further portion of the moat recently opened, which has afforded me invaluable information, you will see that there was reason for the delay.

Reviews and Notices of Books.

THE MARCHES OF WALES. By CHARLES G. HARPER. London: Chapman and Hall, 1894. 8vo., pp. 368, with 114 Illustrations, chiefly from Sketches by the Author.

WE gather from some remarks in the "Dedication" of this work that Mr. Harper does not expect to get fair play from his critics. He says, "I read reviews, and see how commonly the art of criticism is mistaken, rather as the opportunity for fault-finding than the exercise of due appreciation. I see the extraordinary fallacy trumpeted about that an artist can have no proper sense of language, nor a literary man that of form or colour; so it seems a sure thing that, in one or two of the two media in which I work, this book will be judged of lacking properly workmanlike qualities." Mr. Harper would have done well to remember the late Dr. Jowett's advice to an undergraduate whom he was instructing in worldly wisdom, "Never repent, never explain, never apologise," for, by his explanation he has given the critic a hint as to where the weak point in his armour lies. The illustrations from the author's sketches are undeniably good, and his evident knowledge of the requirements of the modern photographic processes has conduced, in no small measure, to the success of the reproductions. He has a keen eye for the beauties of nature, and dabbles occasionally in things archæological; but whether he is at his best when posing as an artist, or as an antiquary, or as a master of literary style, it is not for the writer of an appreciation, as distinguished from a mere criticism, to say.

The sketch-map of Mr. Harper's tour on the borders of Wales shows that he started from Bristol, and, after crossing the Severn, passed successively through Chepstow, Monmouth, Leominster, Ludlow, Shrewsbury, Oswestry, Wrexham, and several intermediate places, arriving finally at Hawarden. Mr. Harper's method of describing what he saw is not altogether unlike that employed by Mr. Bouncer, in *Verdant Green*, when compiling letters to his mother, by making copious extracts from the "Guide Book to Oxford", and interlarding them with his own remarks, the frivolity of which, it is needless to say, produced an inimitably humorous effect when contrasted with the laboured ponderosity of the local historian.

The letterpress of *The Marches of Wales*, whether it was composed by the aid of Murray's "Handbooks" or some of the numerous county histories or not, really does not add any new facts to the general stock of information, nor is the subject handled in the masterly way one can imagine it would have been by such a man, for instance, as the late Professor E. A. Freeman, who was able to

produce marvellous results by bringing an intimate knowledge special localities to bear upon the general history of the country. However, as a sort of illustrated guide-book, perhaps this book will prove useful to persons who contemplate going over the same ground. Many of the antiquities, of which excellent engravings are given, are not so well known as they deserve to be, and might easily be missed by the tourist if the author had not directed special attention to them. Some of the tombstones of the last century to be found in the old churchyards of the Marches exhibit a good deal of originality of design; and the same may be said of the pedestal of a sundial at St. Ann's, Tintern, dated 1680. Architects in search of quaint suggestive bits of Renaissance sculpture might do worse than study some of these examples. A faint reminiscence of the Gothic spirit pervades much of the work in the revived classical style in remote districts, and prevented its becoming so utterly debased as elsewhere. A good illustration is given of Lady Probert's Sundial at Trelleck, which was referred to some time back in a review of Mrs. Gatty's "Book of Sundials", in the *Arch. Camb.*

Many of the views are very successful from an artistic standpoint, more especially those of Pembridge, Grosmont, and White Castles. If Mr. Harper had spent more of his time in the remote villages and less in such well-known places as Chepstow, Monmouth, Shrewsbury, etc., and sketched more and talked less, especially about history, we should have liked his book all the better.

Obituary.

THE *Standard* contains a memorial notice of the late THOMAS JONES, Esquire, of Llanerchrugog Hall and the Eglwyseg Manor House, Denbighshire, who was for many years a member of the Cambrian Archæological Society, and contributed several very interesting papers to its *Journal*, among which may be noted one giving a description and some portion of the pedigree of Colonel Jones the Regicide, a claim of exemption from certain taxes on Crown lands made by John Jones in the time of the Commonwealth, and containing his pedigree up to Dyvnwal Moelmud, and a charter from Cromwell to Colonel Jones, "now Lord Jones," of very large possessions in Ireland. It will be remembered that the Protector constituted a House of Peers, the sole vestige of which remains in the title of the Earl of Carlisle; but Colonel Jones, who was one of that body, was executed for treason after the Restoration, bearing his cruel and ignominious death with great fortitude. Colonel Jones, who was of good family, descending from Cadwgan ab Bleddyn of Nannau, but of a small estate in North Wales had,

married the sister of Oliver Cromwell, Jane, widow of Roger Whetstone, an officer in the Parliamentary army. Mr. Jones' connection with Colonel Jones, however, was through his mother, a Morrall of Kilhendre, where the regicide colonel was taken prisoner, and so he was descended from the ancient Shropshire family of Edwards of Kilhendre, which was related by marriage to the colonel. There were few men of better endowments than the late Mr. Jones. Of a tall and striking figure, he possessed intellectual powers of unusual breadth and subtlety, united to a marvellous memory, which he frequently displayed in repeating five or six lines of old Welsh genealogies without an error in order, names, or dates. Passionately devoted to genealogy, he claimed descent from the "patrician House of Chilton", an ancient Welsh and Shropshire family descended from the First Royal Tribe, into whose history and descent he entered with all the ardour of a Welshman and critical acumen of a lawyer. Up to within a short time of his death he was engaged with the present representative of that family in critically examining the pedigree, and observed, placing his hand upon the copy which had been brought to him, "We can safely say that this is the truth, so help us God," a remark of no slight moment when emanating from so capable and efficient an authority. Besides his contributions to different journals he was the author of "Uriel", a dramatic poem; "Midlothia Mendax," "Hills and Streams," "Red and Black," "The Counterpane," "Speeches unspoken," "The Re-burial," "Poems by the Author of Uriel," etc., some of the verses being of exquisite pathos, while the Welsh heroic spirit is evident in such poems as "Owain the Valiant," "The Hall," and "Vortigern." Mr. Jones married, 31st October 1864, Miss Charlotte Annie Raikes, eldest daughter of Henry Raikes, Esq., of Llwynegryn Hall, who died on the 15th July 1868, leaving issue an only child, William Henry Trevor Edwardes Jones, born 2nd October 1865, and who died 22nd March 1870. For many years Mr. Jones acted as Revising Barrister for the County of Carnarvon; and in one of his journeys to hold a Court in that county, the horse they were driving bolted, and the whole party narrowly escaped destruction. He succeeded his father in the Llanerchrugog estate, but purchased the manor of Eglwyseg near Llangollen, with its picturesque old manor-house hidden away among the mountains; and here he kept rooms where he amassed treasures of family or national interest, and where, in the summer months, he entertained his friends. For some time his health had been failing, and in a letter to Mr. Vaughan, the head of the Chilton family, inclosed in a copy of one of his works, and dated 18th January 1894, he says, "I think you have a kind of collection of my works, such as they are, and you may like to have, and as one of the race perhaps ought to have, this further and latest and, in all probability, last item," etc. On the 15th of March, in the same year, he died in the house of his friend Dr. Willington, near Birmingham, bequeathing his estate at the Eglwyseg to Mrs. Willington, who had nursed him during his

severe illness. He had sold the Llanerchrugog Hall estate which had descended to him, much encumbered, some years previously.

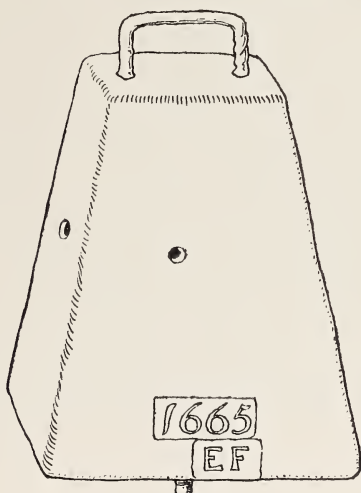
Mr. Jones' forefathers were seated at Old Swinford. John Jones died in 1733, leaving a son, Richard, who married Margaret, sister of William Higgons of Llanerchrugog, thus connecting the family with that estate, which had never been bought or sold. It is situated in the parish of Rhuabon, and formed part of the possessions of Cynric ab Rhiwallon. Dio of Llanerchrugog was second son of Davydd ab Madoc ab Davydd Goch of Havod-y-Bwch, second son of Gruffudd ab Iorwerth Vychan of Erddig, etc., second son of Iorwerth ab Ieuef of Llwyn On, ab Niniaf ab Cynric ab Rhiwallon. Richard Hughes; the first seated at Llanerchrugog who bore a surname, was the son of John ab Hugh ab John ab Ieuan ab Deiews ab Dio, and left a son, Edward Hughes of Llanerchrugog, whose two sons dying without issue their sister Parnal became heiress of the estate, which she carried to her husband, John Payne of Old Marton Hall, whose son, John Payne, left a daughter and heiress, Mary, of Llanerchrugog Hall and Old Marton Hall. She married, firstly, William Pennant, and, secondly, William Higgons, who thus became of Llanerchrugog and Old Marton, in which he was succeeded by his only daughter and heiress, Elizabeth Higgons, who lived at Llanerchrugog, and though of small body possessed great energy. The pillion was still preserved in this family on which she frequently rode with her servant John from Llanerchrugog Hall to Manchester and back; and among other interesting family relics is an exquisite piece of very fine lace, partly worked by her, which was presented by the late Miss Jones to Mrs. Vaughan of Humphreston. Miss Higgons died unmarried on the 19th April 1811, and bequeathed the estate to her cousin, William Jones, of Llanerchrugog and old Marton Hall (son of the above Richard Jones and Margaret Higgons). He married Georgiana, daughter and heiress of Thomas Wood of Godnestone, Kent, her mother being Rebecca, daughter of Rev. — Howley, and aunt of William Howley, Archbishop of Canterbury; and many interesting letters are preserved in the family both from this lady, her nephew the archbishop, and Lady Mary Grey, a daughter of Lord Stamford, and intimate friend. William Jones died in July 1826, leaving issue, with three daughters, Rebecca, Charlotte, and Lucretia, a son, Thomas, who succeeded to the Llanerchrugog and Old Marton estates, and married, on the 1st August 1814, Frances Esther, only daughter of Charles Morrall, Esq., of Kilhendre and Plas Yolyn, county Salop, an ancient Shropshire family, representing that of Edwards of Kilhendre. Thomas Jones, dying in August 1857, left issue William Charles Hussey, who married and had issue, Thomas of Llanerchrugog and the Eglwyseg, the subject of this memoir; Henry, who married and left issue two sons and two daughters; John, who also married but has no issue, and two daughters.

The late Mr. Jones, amongst other studies, made a collection of

coins, which was one of the most perfect in the possession of any private person. He was a magistrate and deputy-lieutenant for the county of Denbigh, and in politics belonged to the old-fashioned Liberal party, which seems to have become as extinct as that of old-fashioned Tories, but his feelings with respect to some of those who have got to the front in modern times is evidenced by "Midlothia Mendax" and others of his works. We cannot but regret that a man of such singular intellectual power, and possessed of so vast a store of information, did not leave behind some larger work upon the history of Wales and its Marches.

Archaeological Notes and Queries.

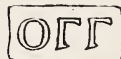
QUADRANGULAR BELL AT LLANRWST.—On a visit to the Gwydr Chapel of Llanrwst Old Church last summer, the sexton produced



Iron Tongue
of Bell.



Section of Edge
of Bell.



Inscription on other Side of Bell
in Place of Date.

Quadrangular Bell at Llanrwst.

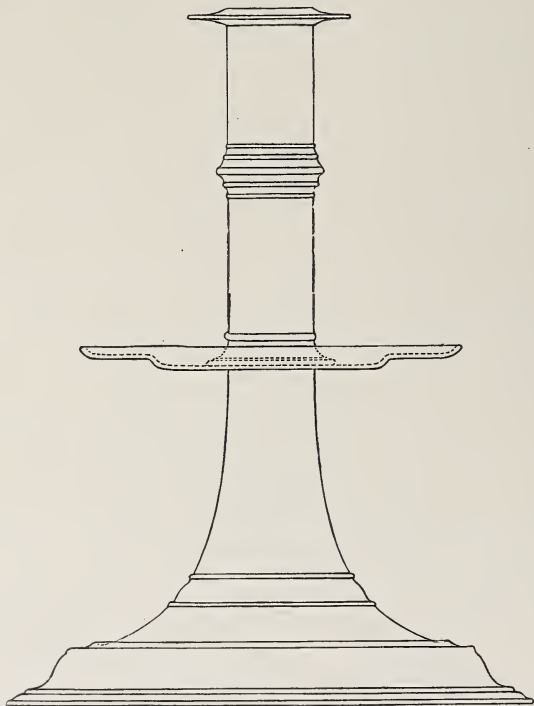
the bell here illustrated. It is of brass or bronze, with iron handle and tongue, and is pierced at the centre of each side by a sound-hole under half an inch in diameter. It bears on one side the date 1665,

and the letters EF, and upon the other wide side the letters OTT. The dimensions are about $10\frac{1}{2}$ ins. high by about 7 ins. at base of wide sides. The sexton "thought it had been used to call the family to service, as it seemed about the same age as the chapel." The bell seems of considerable interest, dated and marked as it is, and may seem to cast some doubt upon the age of some bells of similar shape to which high antiquity is attributed. The letters OTT may mean "Offeiriad", and the object be a late priest's bell.

Cardiff.

T. H. THOMAS.

ANCIENT ALTAR-CANDLESTICK IN LLANVERRES CHURCH, DENBIGH-SHIRE.—The candlestick shown on the accompanying engraving was drawn by Mr. Worthington G. Smith when he visited Llanverres Church some time ago. The Rector informed him that a pair (of which this is one) were found behind the altar during some alterations.



Ancient Altar-Candlestick in Llanverres Church.

INSCRIBED CROSS AT CAREW.—Our members may be interested to hear that the beautiful interlaced cross standing near Carew Castle has been modelled in gray Parian by W. H. Goss. The statu-

ette is to scale, $8\frac{1}{2}$ ins. high; the interlacing, the key-work, and the inscription are carefully copied. On the front and back, unfortunately, the modeller has omitted the single line of decoration on the sides. As members will remember, this cross has aroused a good deal of interest lately, a mediæval replica having been discovered on an Irish castle. I obtained my copy of the statuette from Mr. J. G. Evans, Tudor Square, Tenby. E. LAWS.

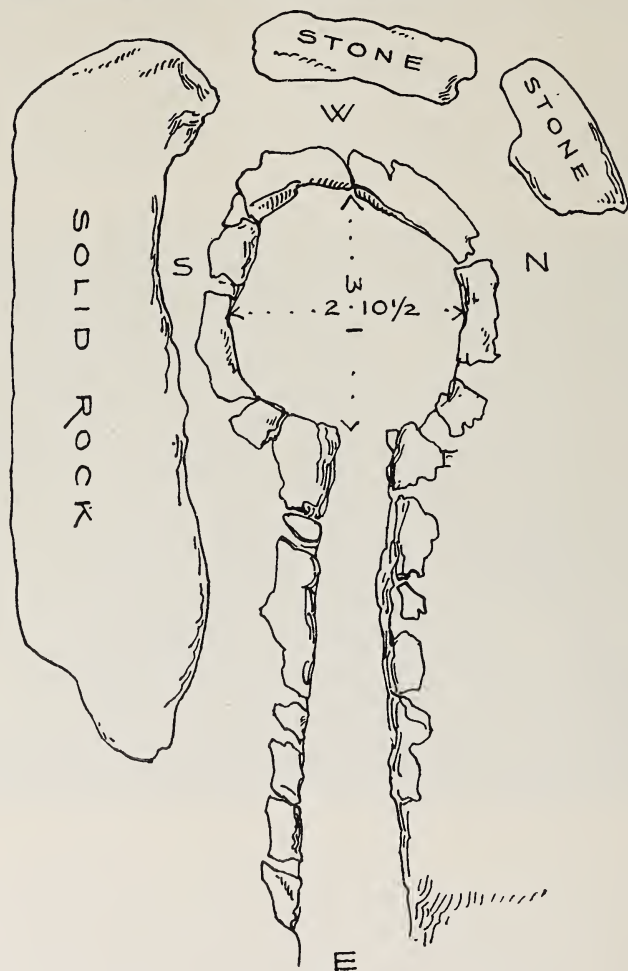
ANCIENT STONE-LINED GRAVES FOUND AT LLANFAETHLU IN ANGLESEY.
—On a farm at Llanfaethlu, Anglesey, the property of Lady Reade of Carreglwyd, the tenant, in removing an old fence, found a number of graves. A small piece of ground was subsequently (in September 1894) cleared, and four or five of the graves were uncovered.



Ancient Stone-lined Graves at Llanfaethlu, Anglesey.

They lie almost due east and west, and are very near the surface. They are very narrow, and generally about 6 ft. in length, though one was found which was only 5 ft. long. One of them is quite 6 ft. long, 1 ft. 5 ins. wide at the head, 8 ins. wide at the foot, and about 15 ins. deep. The head, foot, and sides are lined with flat stones, and it was also covered over with similar stones; but the bottom is not lined with stones. Both sides of this grave are straight, but some of the other graves are coffin-shaped on one or both sides. All the graves uncovered are similarly lined and covered with flatstones, and have no stones on the bottom.

The tenant of the farm states that a number of other graves were found near the spot, but that he covered them up again, and that in ploughing in the adjoining field, to the north-north-east of the fence, he had often met with large stones at no great distance from the surface. A wall which the tenant has built instead of the old fence crosses the ground in which the graves lie.



Plan of Cell at Llanfaethlu.

The graves uncovered only occupy a very small space of ground ; but from the tenant's statement it would appear that the graves extend over an area of from half an acre to an acre.

A piece of old oak had been found in one of the graves which had

been covered up again; but in those uncovered by Lady Reade's instructions nothing whatever was found except the soil, which seemed to be as hard inside as it was outside the grave; and except in one of them, a large, smooth, dark-coloured stone.

The stones used to line and cover the graves seem to have been brought from distances of from a quarter to half a mile, similar stones having been quarried in the neighbouring farms of Bryn Maethlu and Cae'r Bryniau.



Sketch of Cell at Llanfaethlu.

The name of the farm where the graves were found (Hen Shop) gives no indication of the site of a church or of a burial-place. The spot is about five furlongs eastward of Llanfaethlu Church, and about a mile and a half eastward of the shore of Holyhead Bay. Similar graves have been found in the farmyard at Cefndu Mawr, in the parish of Llanahyddlad, about a mile and a half to the north of these graves.

The graves uncovered are in the field numbered 406 in the 25-inch Ordnance Map of Anglesey, VI, 1, close to the fence separating it from field 469, and about 50 yards distant from the building shown on No. 403. The graves which have been covered up extend along the fence in a west-north-west direction, and the stones met with in ploughing were in field 469. The ground rises towards the east or east-south-east.

On the farm of Bryn Maethlu, also the property of Lady Reade, was discovered, about September 1894, a small cell with a passage leading from it, similar to that at Dindryfol, Anglesey, described in the *Journal*, 4th Series, vol. ii (1871), p. 308. The following are the dimensions: diameter of cell, east to west, 3 ft. 1 in.; ditto, north to south, 2 ft. 10½ ins.; depth, 1 ft. 9 ins.; circumference, 10 ft. 3 ins. The cell is lined around with ten stones, varying in width from 7 to 19 ins. The length of the passage is about 10 ft., its width is 15 ins., and its depth varies from 14½ to 18 ins. The width of the doorway is 16½ ins.

No cover was found over the cell, which was only a short distance below the surface. There are five stones on the north side of the passage, and seven on the south. The thickness of the stones is from 4 to 18 ins.

I enclose a photograph, looking west, and a sketch made by the Rev. R. Hughes Williams, Rector of Llanfaethlu, to whom I am indebted for the particulars and dimensions of the cell and passage. The rock indicated on the south side is considerably higher than the surface of the ground.

Holyhead, 21 January 1895.

J. LLOYD GRIFFITH.

SCANDINAVIAN INFLUENCE IN WALES.—Mr. Albany F. Major, Secretary of the Viking Club, has kindly furnished the following short list of references made to Wales in the Icelandic Sagas. Wales, under the name of Bretland, is mentioned in the Sagas with sufficient frequency to show that the Norsemen had constant intercourse with it in their voyages to Man, Ireland, and elsewhere. The following instances, taken only from Sagas translated into English, or quoted in English works, bear this out:

“Burnt Njal.”—Translated by Sir G. W. Dasent, vol. ii, page 39. Kadi Solmundsson and Njal’s sons “fared south to Wales and tarried there.”

Pages 343-347. Flosi and the Burners sailed from Orkney to Wales and stayed there awhile, Kari followed them, and found Kol, one of Flosi’s band, who was about to marry a mighty dame and settle down there, buying silver in the market and slew him.

“Orkneyinga Saga.”—Translated by J. Anderson. Page 7. Einar goes on expeditions to Ireland, Scotland, and Wales.

Pages 54-56, King Magnus fights a great battle in Anglesea Sound, conquers “all the Sudreyar and Anglesea, which is one-third of Bretland.” Magnus Erlend’s son leaves him, and was for

some time with a certain bishop in Bretland. This battle occurred apparently in 1098, and, according to Ordericus Vitalis, was fought in aid of the Welsh against the Norman Earls of Chester and Salop. See note on page 54.

Page 117. Swein plunders in Bretland.

"Corpus Poeticum Boreale."—Clarendon Press. Vol. ii, page 92. Olaf Trygvasson, mentioned as the foe of the Welsh.

"The Viking Age."—Paul Du Chaillu. Vol. ii, page 534. "Jarl Stefnir ruled over Bretland (Wales)." Quoted from the "Jomsviking Saga," which describes how Palnatoki, the famous founder of Jomsburg in the Baltic, married Jarl Stefnir's daughter, stayed there some time and received half the kingdom, which, after his wife's death, he placed under the rule of her foster-brother, Bjorn Brezki (the Britisher).

"The Scandinavian Kingdom of Dublin."—Charles Haliday. Pages 28, 29, 53, 58, 89, 96, 123. Mention made of various Scandinavian raids in Wales.

[It would be very desirable to extend this list, and investigate the whole question of Scandinavian influence in Wales.—ED.]

I enclose a sketch of what seems to be a cup-marked stone which I observed yesterday near Rhiwderin, Monmouth. Unless there



Cup-marked Stone near Rhiwderin, Monmouthshire.
Scale, one-sixteenth actual size.

be some operation which simulates such markings with which I am unacquainted, I take the specimen to add an instance of these

mysterious prehistoric remains to the very short list given for Wales by Mr. Romilly Allen, and to be the first reported for South Wales. The stone displaying the cup-markings is a mass of mill-stone grit, earth-fast, the slanting surface appearing above the turf being about a yard wide, and 4 feet long. Upon the upper half of the surface is a group of twelve cups from $1\frac{1}{2}$ to 2 ins. in diameter,



Plan of Cup marked Stone near Rhiwderin, Monmouthshire.
Scale, one-twelfth actual size.

and about 1 in. deep. On first noticing the cups they were taken for holes out of which quartz pebbles, abundant in the local mill-stone grit, had been weathered, but examination of the block showed that no pebbles of large size exist, or had existed, in it, and the conclusion was arrived at that the cups are artificial.

On turning back some of the turf covering the base of the slope of the stone, no other cups were discovered.

The stone lies within an old enclosure, as shown by wild apple-trees and an abundance of daffodils, and still more clearly by ruins, which seem those of a cottage or small farm near by. This contiguity to a habitation which does not seem to have been abandoned more than a century, made me suspect some mediæval or more recent origin for the markings. I cannot, however, account for them otherwise than by supposing them to be cup-markings in the technical archæological sense.

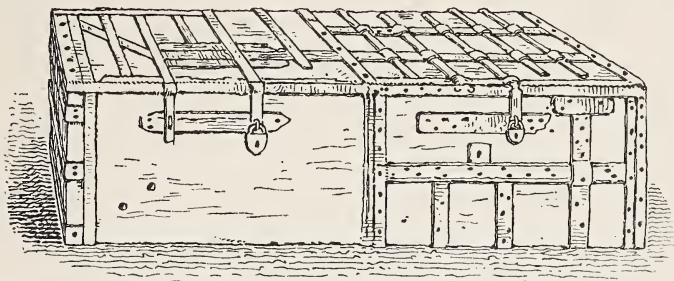
The stone was observed while in company with Dr. C. T. Vachell of Cardiff searching for varieties of narcissus which occur at several points in the neighbourhood, being probably escapes from ancient cultivated plots.

Early opportunity will be taken to fully search the neighbourhood for other instances, and to obtain rubbings, etc.

T. H. THOMAS.

45, The Walk, Cardiff.
May 11th, 1895.

PARISH CHEST AT ST. ASAPH.—In the vestry-room of the old parish church stands the fine oak chest of which the engraving is here given. It is made of strong oak boards, $1\frac{1}{2}$ and 2 ins. in thickness, with bands of iron to give it additional strength. The length is 7 ft. 9 ins.; the breadth, 1 ft. 9 ins.; and the depth, 1 ft. 10 ins.; with the ends lengthened downwards so as to supply a stand of 11 ins. above the floor. Each of the sides is formed of a single plank;



Oak Chest bound with Iron in the Vestry Room of the Parish Church of St. Asaph.

but the top is divided into two, to correspond with the interior. One half is much more elaborately banded than the other, having not only bands, 2 ins. wide, across the top, but also others, of 3 ins. width, running lengthways along the top and the front, and both parts are studded with nails. The bands across the top consist in part of the elongated hinges, and in part of other bands carried on by hinges over the opening edges, and closing round a staple with a

padlock. There are two padlocks on the one portion ; and on the other an ordinary kind of lock embedded in the wood, and catching a hook in the overlapping band. The workmanship is rough ; and the chest has been much knocked about, and rudely repaired ; but the general effect is excellent.

Internally it is divided into two, and the half which is more strongly bound has at the end an inner box, now lined with tin. In this smaller box was, doubtless, kept the Offertory money and benefactions in hand ; and in the other portion, the Communion-plate. In the other half, the Registers of birth, marriage, and burial. The two locks were, of course, to prevent any one going by himself, and in any way secretly tampering with the entries, or with the sacred vessels, or the parish deeds kept with them. One peculiarity may be noted here about the early Registers. There are four vicars of the mother-parish, and before the formation of the daughter-parishes of Bodelwyddan and St. Mary's Cefn, each of the four had a separate part of the parish with the cure of souls therein ; each one baptising, marrying, and burying those within his own cure. In fact, each was a separate parish with the parish-church in common, and so the entries were made in the Register, not for the whole parish in chronological order, but for each of the portions, year by year, complete in itself.

Llandrinio.

D. R. THOMAS.

THE INSCRIPTIONS AT CAREW, PEMBROKESHIRE, AND FETHARD AND BAGINBUN, CO. WEXFORD.—Mr. R. A. S. Macalister called attention, in *The Academy* (Sept. 22nd, 1894), to the existence of a remarkable inscription, consisting of what he called an extraordinary jumble of "Greek, Roman, Irish, *quasi*-Runic, and nondescript characters", on an earth-fast stone on Baginbun Head, a mile from the town of Fethard, Co. Wexford.

A long correspondence then ensued on the subject, which lasted until the beginning of this year. Mr. E. W. B. Nicholson, Bodley's Librarian, read it as a Celtic inscription of the ninth century, containing no less uncouth a word than *goigndiegh*. Lord Southesk thought it was a forgery of the "Bill Stumps" order, and made out of it, "Larry O'Phail—Luke Fenn of Fethard." The Rev. Edmund Maclure turned it upside down, and then evolved from it "Or dō Awib lob Foreuis Boichil."

After these learned pundits had had their fling, Mr. Macalister wrote again to *The Academy* (Nov. 10th, 1894), pointing out the resemblance, almost amounting to identity, of the Baginbun inscription to the one at Fethard Castle, which has long been known to be a copy of the inscription on the cross at Carew in Pembrokeshire.

Through the kindness of Col. P. D. Vigors I have had an opportunity of comparing rubbings of the three inscriptions together at the house of our mutual friend, Mr. Edward Owen, who fully agrees with me that the Fethard inscription was copied from the Carew

FIRST LINE.

	m	a	r	g	i	t
(No. 1)	ᵿ	α	ᵿ	ʒ	l	τ
(No. 2)	ᵿ	α	φ	ʒ	l	τ
(No. 3)	Z	ᵿ	ø	φ	ʒ	α

SECOND LINE.

	e	u	t	r	e		
(No. 1)	Ε	U	τ	ρ	Ε		
(No. 2)	Ε	υ	τ	ρ	Ε	=	
(No. 3)	ι	Θ	υ	τ	φ	Θ	Z

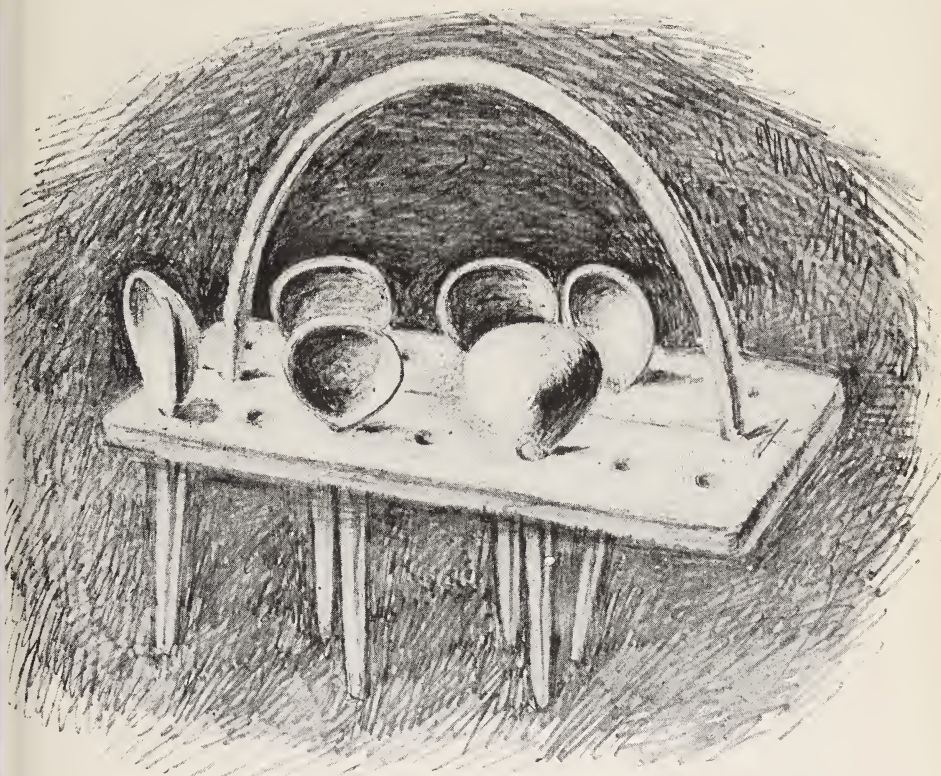
THIRD LINE.

	c	e	t	t	e	(?)
(No. 1)	C	Ε	τ	τ	F	ʒ
(No. 2)	C	Ε	τ	τ	f	ʒ
(No. 3)	φ	Θ	ο	Λ	ο	ʒ

*Inscriptions at Carew (No. 1), Fethard (No. 2),
and Baginbun (No. 3).*

inscription, and the Baginbun inscription from the one at Fethard. All the abnormal semi-Greek forms of the letters on the Baginbun inscription are developments produced by successive copies by a person ignorant of the meaning of the characters he was trying to imitate, on the principle so admirably explained by Mr. H. Balfour in his *Evolution of Decorative Art*. In an accompanying table the three inscriptions are compared line by line with each other. I venture to suggest, from the shape of the τ in the Fethard inscription, that it is of the thirteenth or fourteenth century. The Baginbun inscription is obviously later, as all the errors in copying are still more exaggerated.

J. ROMILLY ALLEN.



Wooden Spoon-Rack from St. David's, Pembrokeshire.

WOODEN SPOON-RACK.—The wooden spoon-rack here illustrated was procured from an old cottage near St. David's. It consists of a piece of yellow pine, 1 ft. 4 ins. long, by 6 ins. wide, and 1 in.

thick, pierced with two rows of round holes (six in one row, and seven in the other), and a withy bent, like an arch, to hang it up by. The ends of the withy are fixed to the body of the rack by wedging, like the handle of a hammer.

MEETING OF THE COMMITTEE OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION AT SHREWSBURY.

At the meeting of the Committee of the Cambrian Archæological Association held at Shrewsbury on the 19th of April, the following resolutions were proposed and carried:—

Proposed by the Ven. Archdeacon Thomas, and seconded by the Rev. Canon Morris, that in addition to the Illustrated Programme, a short programme giving the notes of the excursions during the Launceston Meeting, the list of the Local Committee, and other information as to tickets, etc., be issued in May, together with a letter of invitation requesting members to state whether they intend to be present at the Meeting.

It was proposed by the Rev. C. Chidlow, and seconded by the Rev. Canon Morris, that the retiring members of Committee, Mr. E. Owen, Mr. R. Williams, and Mr. A. N. Palmer, should be recommended for re-election.

It was proposed by the Ven. Archdeacon Thomas, and seconded by the Rev. Canon Morris, that the Association make a grant of £10 to the funds for the survey and preservation of Treceiri.

It was proposed by the Ven. Archdeacon Thomas, and seconded by Mr. Illtyd Nichol, that Mr. Edward Laws and Mr. Henry Owen be asked to set in motion the work of the Ethnographical Survey of the county of Pembroke.

It was proposed by the Ven. Archdeacon Thomas, and seconded by Mr. Lloyd Griffith, that the sum of £5 5s. be allowed to the Editor for the preparation of the Illustrated Programme for the Launceston Meeting, and £5 also towards the illustrations of the same.

The preservation of the remarkable prehistoric remains on Treceiri having been pressed on the attention of antiquaries at the Carnarvon Meeting of the Cambrian Archæological Association in July 1894, and some subscriptions towards that purpose having been subsequently received by the Chairman of Committee, it was resolved that the Chairman draw up a Report, to be published in the July Number of the *Archæologia Cambrensis*.

It was proposed by the Ven. Archdeacon Thomas, and seconded by the Rev. C. Chidlow, that a Committee be appointed to promote the survey and the preservation of the remains, and that it should consist, subject to their consent, of the gentlemen specified on p. 239.

PROPOSED SURVEY AND SCHEME FOR THE PRESERVATION OF THE FORTRESS CITY OF TRECEIRI, CARNARVONSHIRE.—The remains of this prehistoric city, on one of the peaks of The Rivals (Yr Eifl), in Carnarvonshire, are believed to be the finest and most important of their kind in the kingdom. The space enclosed within the walls is an irregular oval of about 330 yards by 125 yards, covered with the remains of “Cyttiau”, or primitive houses, circular, oval, and square in form, and arranged for the most part in groups, with walls, in some instances, still as much as 4 feet in height. The enclosing wall follows the outline of the hill-top, and at its highest point is 15 feet high by 16 feet wide. The wall is provided with a banquet, or parapet, for the protection of the sentinels, and at the sally-port this is doubled. There are three entrances, each of which is guarded by a skilful arrangement of curtain walls. No mortar whatever has been used.

In such an exposed situation the ravages of time have of necessity caused considerable damage; but of recent years this has been wantonly aggravated by the wilful destructiveness of visitors and others, so that the whole is in danger of becoming a ruin, from causes which are quite preventable. The owner, Mr. R. H. Wood, F.S.A., of Rugby, whose one great aim is the careful preservation of this remarkable ruin, applied to the proper authorities for scheduling “Treceiri” under the Ancient Monuments Act, but met only with a refusal. He then applied to the Cambrian Archæological Association (of which he is one of the Vice-Presidents), as specially interested in all matters of Welsh antiquity, to take the matter in hand. At their Annual Meeting at Carnarvon, in 1894, an effort was made to arouse the interest of the neighbourhood in the matter; and since then letters have been addressed to most of the leading men in the county, many of whom have responded with the promise of subscriptions or other co-operation.

At the Spring Meeting of the Committee of the Association, held in Shrewsbury on the 19th of April 1895, a Committee was appointed, subject to their consent to act, to promote the survey¹ and the preservation of the ruin, consisting of—

The Right Hon. Lord Penrhyn, President, Cambrian Archæological Association, 1894.

The Right Rev. Bishop of St. David's, President, 1875 and 1878.

Sir John Evans, D.C.L., F.R.S., V.P.S.A., Vice-President.

R. H. Wood, Esq., F.S.A., F.R.G.S., Vice-President.

Prof. W. Boyd Dawkins, M.A., F.R.S., F.S.A., Vice-President.

Prof. John Rhys, M.A., LL.D., Vice-President.

Prof. Rev. A. H. Sayce, M.A., LL.D., Vice-President.

¹ Pennant has described Treceiri in his *Tour in Wales*, vol. i; Sir Love D. Jones-Parry, F.S.A., has done the same in the *Archæologia Cambrensis*, 3rd Series, vol. i, p. 254; Rev. E. L. Barnwell also in the 4th Series, vol. ii, p. 60; and Dr. D. Christison, F.S.A.Scot., in *Proc. Soc. Antiq. Scot.*, vol. xxvii; but none of these are quite adequate to the scientific requirements of so important a remain of prehistoric antiquity.

Rev. Canon D. Silvan Evans, B.D., Vice-President.

Edward Laws, Esq., F.S.A., Member of Committee.

The Ven. Archdeacon Thomas, M.A., F.S.A., Vice-President, and
Chairman of Committee.

J. Romilly Allen, Esq., F.S.A.Scot., Editor.

Rev. R. Trevor Owen, M.A., F.S.A., General Secretary for North
Wales.

Rev. Charles Chidlow, M.A., General Secretary for South Wales.

J. Lloyd Griffith, Esq., M.A., Treasurer.

J. E. Greaves, Esq., Lord-Lieutenant of Carnarvonshire.

Hon. F. G. Wynn, High Sheriff, 1894.

With power to add to their number.

Consultation Committee—

Gen. Pitt Rivers, F.R.S., D.C.L.

Dr. D. Christison, Secretary of the Soc. Ant. Scot.

R. Burnard, Esq., Member of Dartmoor Exploration Committee.

The following subscriptions have been paid or promised.

	£	s.	d.
The Cambrian Archæological Association	10	0	0
The Right Hon. Lord Penrhyn, President	10	0	0
R. H. Wood, Esq., F.S.A., V.P.	10	0	0
Mrs. Hatton-Wood, Rugby	5	0	0
Rev. Hugh Prichard, M.A., V.P.	3	3	0
Sir John Evans, D.C.L., etc.	2	2	0
Prof. W. Boyd Dawkins	2	2	0
Sir Owen Roberts, M.A.	2	0	0
Edward Laws, Esq., F.S.A.	1	1	0
R. Burnard, Esq.	1	1	0
The Ven. Archdeacon Thomas, F.S.A.	1	0	0
Dr. D. Christison, F.S.A.Scot.	1	0	0
"An Arvonian"	1	0	0
Hon. Mrs. Bulkeley-Owen	0	10	0

Further subscriptions will be gratefully acknowledged by the
Chairman or the Secretary.

N.B.—It is proposed to ask the Committee to meet at Carnarvon
in the Autumn.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. XII, NO. XLVIII.

OCTOBER 1895.

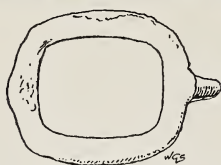
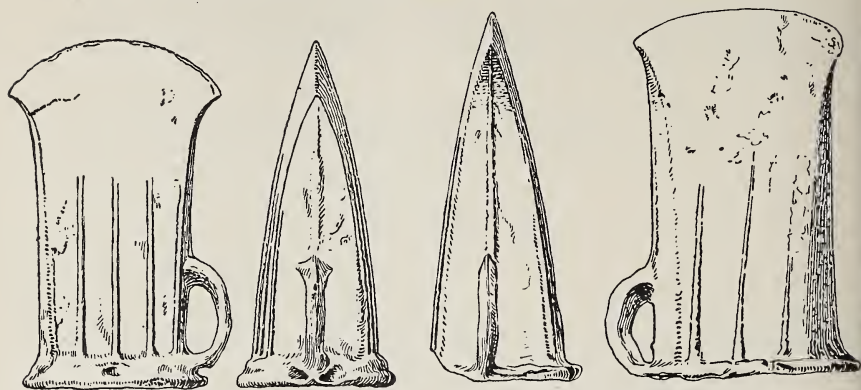
NOTES UPON SOME BRONZE AND STONE WEAPONS DISCOVERED IN WALES.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

FROM time to time weapons of the bronze period have been discovered in Wales; some have been illustrated in the pages of *Archæologia Cambrensis* and the *Montgomeryshire Collections* of the Powysland Club, but many more, we fear, have passed into the melting-pot, or into the hands of collectors of curios, and all records of the places, and under what conditions they were found, whether as hidden hoards, or dropped singly, has been entirely lost.

The examples selected for illustration in this No. of *Archæologia Cambrensis* can, with one exception, be all identified as to locality. Nos. 1, 2, 3, and 4, belonging to Colonel Verney of Clochfaen, Llangurig, were found a few years ago upon Caban Coch Common, in the parish of Llansaintffraid Cwmdauddwr, Radnorshire, by a man who was getting road-metalling from a mass of broken stone that had fallen from the precipitous side of the valley of the Elan, near the site of the great dam which is being built to impound the waters of the rivers Elan and Claerwen for the water-supply of the city of Birmingham. The finder described to me that the four weapons lay in a small cavity covered with a

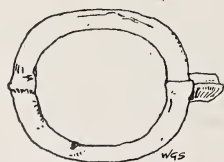
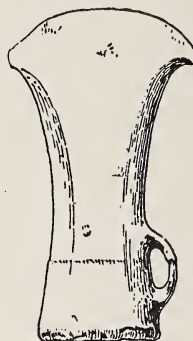
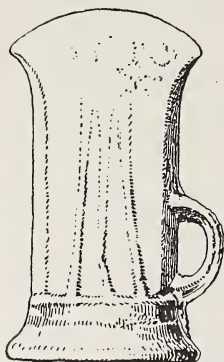
large stone, and with them was what he described as a "hone", or sharpening stone, which he threw away.



No. 1.



No. 2.



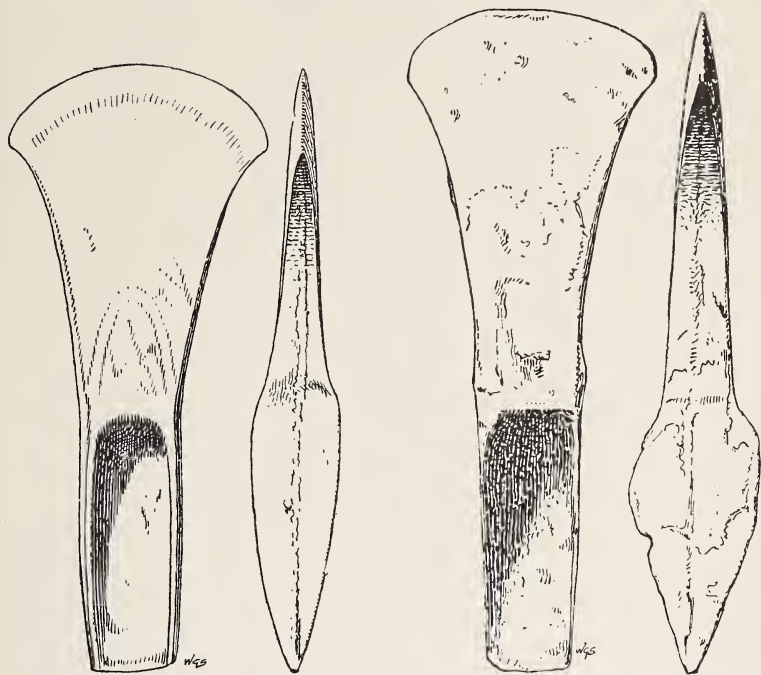
No. 3.



No. 4.

Bronze Implements belonging to Colonel Verney, found in Radnorshire.
Scale, half actual size.

No. 5 also belongs to Colonel Verney, but locality where found cannot now be identified. It was purchased some years ago by the late Chevalier Lloyd of Clochfaen, and resembles Nos. 6 and 7, which belong to the author of this paper, and were both discovered in the parish of St. Harmon, Radnorshire, at some depth below the surface, and were consequently dropped or lost by their original owners.



No. 5. No. 6.
Bronze Implements.—No. 5, Locality unknown; No. 6 found in
Parish of St. Harmon, Radnorshire. Scale, half actual size.

This description also applies to No. 8, which was found in a peat-bog near Cynghordy Station, on the Central Wales Railway, in Carmarthenshire, and is now the property of Mr. John Williams Vaughan of Skreen, Radnorshire.

No. 9, of similar type to the last, belongs to Mr. W. G. Smith of Dunstable, and was found, in 1884 at Eisgeriau Rhiwadog, Llanfor, Bala.

No. 10 was found in St. Harmon, and it is very difficult to say for what purpose this most peculiar bronze article was applied. It was most probably something in the nature of a brooch or fastening for a mantle.

No. 11 was found near Cwmlan, in the parish of Llansaintffraid Cwmdauddwr. It has been previously illustrated and described in the pages of *Archæologia Cambrensis* (see vol. vi, 4th Series, p. 17).

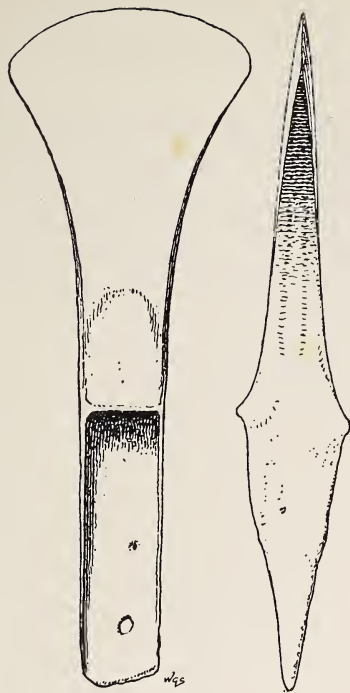
No. 12 belongs to quite another type and period, being a large and heavy hammer of stone formed out of a water-worn pebble of fine grit-stone of the lower Silurian formation, and was given to me some years ago by a man who dug it up, at a depth of between 3 and 4 ft., in a peat-bog upon a hill-top near to Abbey Cwm Hir, and is probably of neolithic origin.

The bronze weapons now illustrated belong to four separate and distinct types. Nos. 1, 2, 3, and 4 are "socketed celts"; Nos. 5, 6, and 7 are "winged celts", or "palstaves"; Nos. 8 and 9 are "looped palstaves"; and No. 11 is an example of the broad, heavy dagger-blades of which there are so many specimens in the Museum of the Royal Irish Academy, and in the National Museum of Antiquities of Scotland.

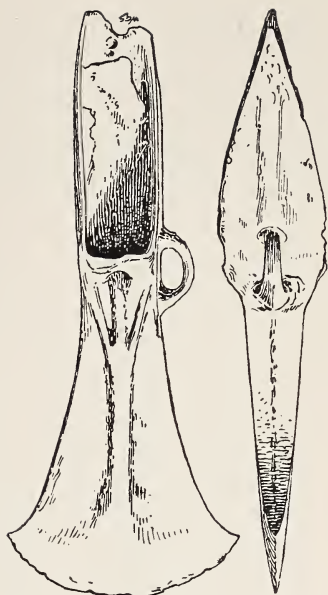
The winged celt or palstave is probably the earlier type, and we can trace the development of an improved form by the addition of the loop which was added for the purpose of securing the celt to the handle in a more effective manner; and it reached its final development in the socketed celt, formed to receive the end of a straight or crooked handle.

The collection of bronze weapons in the Museum of the Royal Irish Academy at Dublin, which is the most numerous and probably complete assemblage of such weapons known, and the admirable descriptive Catalogue of Sir W. R. Wilde, afford a ready opportunity for comparison with similar objects found elsewhere.

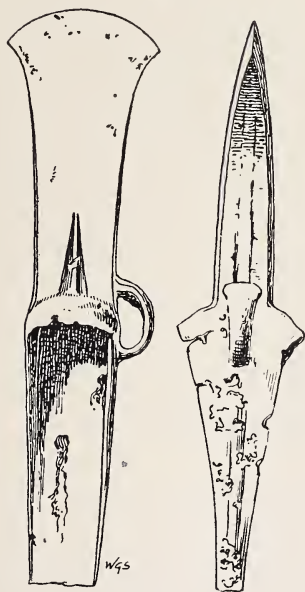
The term *celt*, from *celtis*, a chisel, is quite conventional, having been adopted more than a century ago to designate those weapon-tools, in the shape of axes,



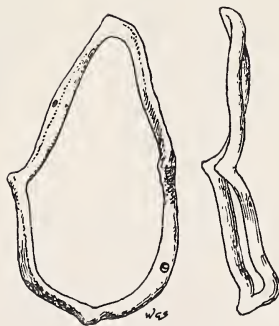
No. 7.



No. 8.



No. 9.



No. 10.

Bronze Implements, etc.—No. 7 found in Parish of St. Harmon; No. 8 found near Cynghordy Railway Station; No. 9 found near Bala; No. 10 found in Parish of St. Harmon. Scale, half actual size.

hatchets, adzes, and chisels, which prehistoric man used both as tools and weapons. The term *paalstab* or *pal-stave*, applied to the long, narrow-winged celt, is of modern introduction, and still of very limited acceptance. It is of Scandinavian origin, and said to have



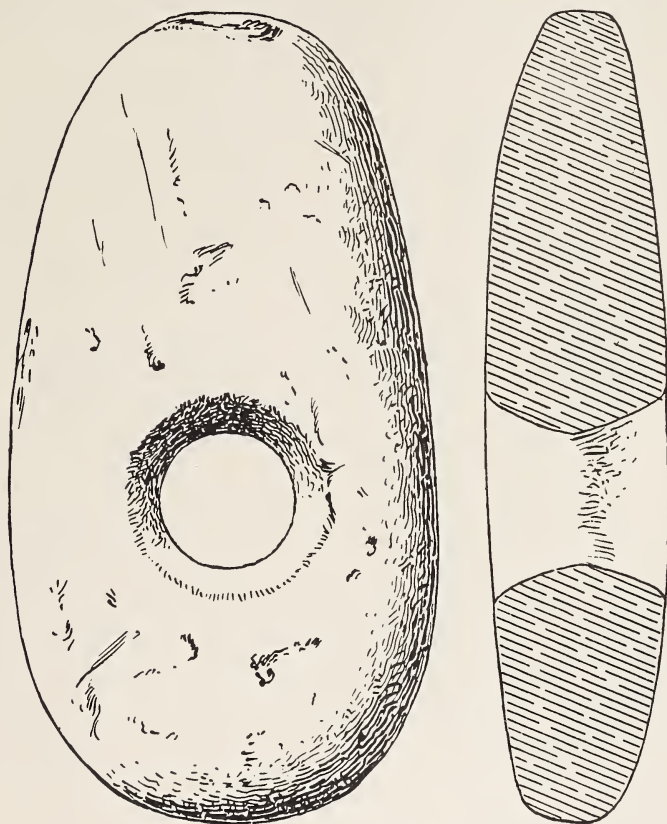
No. 11.

Bronze Dagger-Blade found near Cwmlan, Radnorshire.
Scale, half actual size.

designated the weapons employed by some northern tribes for battering the shields of their enemies. (See Worsaae's *Primæval Antiquities*.)

The three specimens of winged celts, Nos. 5, 6, and

7, are all very similar in their general character; the two St. Harmon specimens so nearly alike that they may have almost come out of the same mould; but a careful examination proves this not to have been the case, No. 7 being of more slender and elegant form; and this specimen has a hole at the end of the septum



No. 12.

Stone Hammer found near Abbey Cwm Hir.

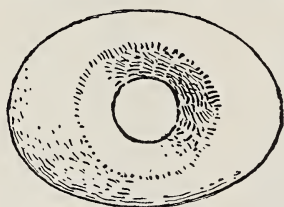
Scale, half actual size.

for a rivet, to prevent it passing back too far, and splitting the handle. This rivet-hole is of very rare occur-

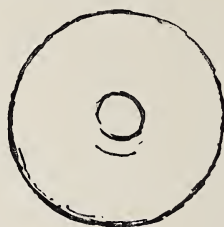
rence. The cutting edge in each is a segment of a circle, and is very perfect in No. 5.

The two "looped palstaves" are each of a different character. No. 8 has a "bow and arrow" ornament, as it is called by Sir R. W. Wilde, on each side, below the point where the wings and stop coalesce to form the slight lateral socket. The cutting edge is a segment of a circle.

No. 9 is a long, narrow specimen with a well-marked, raised mid-rib rising from the base of the stop.



No. 13.
Scale, half actual size.



No. 14.
Scale, actual size.



No. 16.
Scale, actual size.



No. 17.
Scale, actual size.



Nos. 14, 16, and 17.—Spindle-Whorls found in Montgomeryshire.

The "socketed celts", Nos. 1, 2, and 3, resemble each

other, and show the form of raised linear ornament, in triple lines, peculiar to this type.

No. 4 differs in shape of socket, which is circular, the sockets of the other specimens being quadrangular.

Nos. 13, 14, 15, 16, and 17, are the property of Mr. John Jones of East Street, Rhayader. The diminutive stone hammer (No. 13) and the spindle-whorls (Nos. 14, 16, and 17) were found in Montgomeryshire; and the very perfect flint arrow-head (No. 15) was discovered by him near Rhayader, lying on the surface of some freshly turned up soil from a ditch. It has evidently been subjected to the action of fire, and is probably from a neolithic grave-mound in the vicinity of where it was found, which has disappeared. In type it resembles specimens discovered in North America.



No. 15.
Flint Arrow-Head found
near Rhayader.
Scale, actual size.

The finds of bronze implements in Wales are comparatively few ; it is, therefore, desirable that drawings should be made, from time to time, of every find, so that they may be classified and described ; and if any of the members of the Cambrian Archæological Association possess specimens which have been found in Wales or the Marches, that have not been illustrated, they should send them to our Editor to be drawn and catalogued in the Journal.

FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

(Continued from p. 202.)

XIII.—HAWARDEN.

IN my notes on FLINT I gave abstracts from deeds which were at one time in Randle Holme's collection (see Harl. MS. 1968, British Museum), and I now take the following from the same source, preserving (as I have tried to do throughout this work) all eccentricities of spelling.

(Page 543B), "No. 33, 5 E. 4: Chester, flynt, Hawarden, Denbigh":—

"This Indenture witnesseth that where(as) varyance haue beene betwixt Richard Wennyngton vppon the one p'tye, and Henry Ravenscroft of the other p'tye, that Will'm Booth Knight, Rich' Torfoote, Gilbert Wood, & Reynold Ouldfeild, o'bitrators betweene y^e p'ties aboues'd conc'ninge y^e p'tic'on of all y^e Man'rs, Mes'es, Landes, & Tenem'ts, rents, & services, w'th y^e app'tenances, w'ch were sometyme Rose Hollandes, in y^e county of Chester, flyntsheire, y^e Lordshipp of Hawardyn & in y^e Lor'pp of Denbigh, haue ordeyned, &c. Dat' y^e xxth day of May 5^o Edw. 4."

Then this note added, "y^t the s^d lands shalbe equally divided betwixt them."

To the original deed were affixed four seals, but when Randle Holme made his note only three were in existence. The first had the device of a garb, with the initials G. B., for "Gulielmus Booth" doubtless; the second, that of a mermaid with comb and mirror, and circumscribed with an indistinct legend; while the third bore a lion's face.

(Page 549B), "No. 90, 17 E. 2: Aston, Hawardin Castle":—

"Sciant &c. quod nos Hugo fil' Will'i Berebred & Agnes filia Will'i Saladyn vx' mea vnanimi assensu dedimus &c. Will'o fil'o Will'i Saladyn & hered' &c. tres dimid' selion' terre cu' p'tin' in teritorio of (*de*) Aston, Quar' due dimid' selion' iacent inter terra' Rogeri fil' Will'i ex vna p'te & terra' Ric'i de Meysham ex altera p'te in Latitudine & in longitudine adjacent sup' terram Rad'i fil' Will'i ad vnu' Caput & terra' Alicie le Voyle (*an error for "Boyle"*) ad aliud, & dimid' selion' iacet in quoda' loco vocat' le Ulseshoother (*the initial letter has been altered from "V"*) inter terr' d'c'e Alicie le Bole (*the initial letter has been altered from "V"*) ex una p'te & terr' Ric'i fil' Rob'ti ffox & Margerie vx' sue ex altera, in latitudine & longitudine abuttat sup' terr' Rogeri fil'i Will'i ad vnu' caput & Lata' via' ducente de Aston Rake versus Manicote Rake ad aliud Caput. H'end' &c. Capital' d'nis illius feodi p' servic' inde debita et de Jura consulta. Et nos vero &c. His testibus Matho de Hulgrene tunc senesc'lo, d'no Yovan' de Bretton tunc Constabular' Castr' Haurthyn (*Hawarden*), Evan' de Capenhurst tunc receptore ib'm, Rad'o fil' Will'i, Rogero f're suo, Rob'to de Meysh'm, Ric'o f're suo & alijs. Dat' apud Haurthin die Jovis vigill' M'ti Martini in Yeme (*sic*) 17^o Edw' fil' Edw' R's."

Holme has added, "2 seales, and both broken away."
(Page 550), "No. 91, s. d. (*without date*): Aston, Saladyn":—

"Sciant &c. quod ego Joh'es d'c'us le Bole dedi &c. Alicie filie meæ tota' terra' mea' Que tenui no'ie hereditatis in Camp' de Aston, viz't tota' illa' terra' Qua' Adam de Aston Quonda' antecessor' meus dedit &c. Hugon' f'ri suo de feod', Quonda' Rogeri de Maingwarin in Campo pr'd' ville p'tin'; H'end' &c. Redd' inde annuatim 3^s & vna' liberam cimini (*seminis*) ad duos termos anni &c. & hered' meis vnu' denar' ad Natale' d'ni p' o'ibus servic' &c. His testibus Madoco de Broctone, Yorward Gough (*Iorwerth Goch*) filio suo, Will'o fil' Radulph' de Hawrthin (*Hawarden*), Rad' Corbin de ead', Ric'o fil' Rogeri de ead', Hugo de Mora, Rad'o de Aldeford, Alano fil' Will'i Constabular', Henrico de Maule, Rad'o Saladyn de Aston, Nicol' Bakun & multes alijs."

*The seal of John le Bole to this deed bore an octofoil with the legend, " * S. Johannis"*

(Page 550), "No. 92, 11 H. 6: Aston by Hawarden":—

"O'ibus &c. Nich'us Gerrard (*de*) Kingesley s'l't'm &c. Nou'itis me relaxasse &c. Ric'o Saladyn de Aston infra d'nicu' de

Hawardyne hered' &c. totu' ius (*jus*) &c. in o'ibus illis Messuagijs, terris, ten', &c., de Quibus idem Ric'us seisitus est ex dono et feoffamento meo in Aston infra d'nicu' de Hawardyn. Ita Quod &c. His testibus Joh'e Hawardyne, Nic'o ffoxwist, Ric'o de Whitley, Joh'e Jeu'nsone (*Ievanson* = *ap Evan or Evanson*), Joh'e Boteler & alijs. Dat' die m'tis p'x' post festu' S'c'i Egidij Abb'is xj^o H. 6."

The tricking of the seal appended to this deed shows the device of a Gothic capital M surmounted by a Plantagenet crown or coronet.

(Page 550), "No. 93, 8 H. 5 : Shotton by Hawardin ; Troutbeck senescal' Haw'den":—

"O'ibus &c. Alicia Que fuit vx' Ric'i de Meysh'm filia et heres Margerie nuper vid' Joh'is de Olkescrofte s'l't'm. Nou'itis me remisisse &c. Joh'i de Hawardyn de Castro hered' &c. totu' ius &c. in o'ibus illis terris ten' &c. Que p'r'd' Joh'es de Hawardyne modo tenet in villa de Shotton infra d'nicu' de Hawardyn. Ita Quod &c. His testibus Will'o Troutbeke senesc'lo de Hawardyn, Joh'e de Hawardyne receptore ib'm, Nic'o ffoxwist & alijs. Dat' s'c'do 8bris 8^o H. 5."

The seal device was effaced.

(Page 550), "No. 94 : Herford ; (s. d.); Aston, Mount-alto, Aston":—

"Sciant &c. quod nos Rob'tus de Monte alto (*Mold*) Sen's Castr' dedimus &c. Ade Oliuer de parva Herford & Alicie vx' sue & eor' hered' &c. totam terr' n'ra' qua' (*words omitted*) de d'c'o Ada & Alicia vxore sue in Aston &c. cu' o'ibus messuagijs &c. H'end' &c. His testibus Will'o Gerrard tunc Sene'call', Gervas Gogh, Yevan f're eius, Odo fil' Rad', Radulpho Corbin, Rob'to de Meysh'm, Richard' f're eius, Rogero de Aston, Will'o f're eius & alijs."

Here, again, the seal was not legible.

(Page 550), "No. 95, 10 H. 6 : Aston":—

"Pateat &c. me Nich'us Gerrard de Kingesley ordinasse &c. Joh'em fil' Joh'is Jeu'nesone (*ap Evan or Evanson*) de Hawardyn meu' attorn' ad delib'and' plena' & pacifica' seisina' p' me & no'ie meo Ric'o Saladyn de Aston & hered' & assign' suis de o'ibus meis meis (*sic*) Messuag' terr' &c. in Aston infra d'nicu' de Hawardyn s'c'd'm vnu' &c. Dat' in Vigill' S'c'i Egidij Abb'is x^o H. 6."

The drawing of the seal is very rough ; probably the design is intended for two "attires" or antlers in saltire.

(Page 550A), "No. 96, 4 R. 2 : Aston by Hawardyn, Hawarden, Davenp't, Senes' Hawarden":—

"Sciant &c. Quod ego Henricus de Walton Cap'l'us dedi &c. Alicie quonda' vx' Will'i Saladyn o'ia terr' & ten' mea &c. in villa de Aston infra D'um de Hawardyn Que & Quas h'ui ex dono & feoffam' pr'd' Will'i Saladyn H'end' &c. pr'd' Alicie ad tota' vita' sua' Et p't morte' sua' pr'd' pr'missa Ric'o de Kenselegh (*Kingsley*) & hered' suis masc'lis de Corpore suo Et si conting' pr'd' Ric'u' obire sine hered' masc'lis de Corpore suo tunc rem' inde Ric'o Saladyne & suis hered' masculis de Corpore suo & si contingat' pr'd' Ric'u' Saladyn sine hered' masc'lis de corpore suo obire tunc rem' inde rectis hered' pr'd' Will'i Saladyne imp'petuu'. His testibus Joh'e de Davenport tunc Senesc'lo de Hawardyn, Ric'o Sauage tunc receptore ib'm, Joh'e filio Thome, Will'ode Maysh'm, Rob'to de Maysh'm, Ric'o de Maysham & alijs. Dat' die Lune p'x' ante festu' Assumpc'onis b'e Marie 4^o R. 2."

The device on the ecclesiastical seal was that of two figures under a Gothic canopy.

(Page 550A), "No. 97, 38 E. 3 : Mohaut or Mould, Aston":—

"Pateat &c. Will'mu' Saladyn concessisse &c. Thome de Threskes Rectori Eccl'ie de Mohait (*sic, i.e., Mold*) & Henrico de Walton Cap'l'o, omnia bona & Cattall' mea die Confec'ionis p'ntiu' existen' in o'ibus illis terr' & ten'tis Cu' suis p'tin' in villa de Aston infra D'um de Hawardyn. Ita quod &c. Dat' Quarto die Maij 38^o Edw' 3.

"Seale Broken away."

(Page 550A), "No. 98, 36 Eliz., Aston":—

"This Indenture, made y^e first day of May in 36th yeere of Queene Eliz., Betweene Thomas Whitley of Aston in y^e County of fflynt, gen', one the one p'tye, and Raffie Hibbart of Greate Mancote in y^e County affores'd, yeoman, on the other p'tye, Witnesseth y^t y^e s'd Thomas Whitley, for y^e Considerac'on of y^e sume of 8*l*. to him in hand payd by y^e s'd Raffie Hibbart, Hath demised &c. vnto y^e s'd Raffie all y^t p'cell of Meadowe com'only Called Mair Meadowe, lyinge in a feild called Stonfeild, betweene y^e Lands of Will'm Griffith, gen', of y^e one side, & c'tayne Lands in y^e holdinge of Will'm Ball, gen', of y^e other side,

& late in y^e occupac'on of John Cartwright. To haue, &c., from y^e date hereof, for 21 yeeres, yeldinge & payinge therefore yeerely 2s., &c. Dated as aboues'd."

The device on the seal was indistinct, but indicated a head (probably a lion's) erased.

(Page 550A), "No. 99, 1 R. 2 : Aston, Hawardyn, Davenp't S(eneschallus) :"—

"Sciant &c. q'd ego Joh'es fil' Joh'is le Clerke de Eulowe (*Ewloe*) dedi &c. Joh'i fil' David Jacksone de Hawardyn omnia terr' & ten'ta mea &c. in villa de Aston et Hawardyn. H'end' &c. His testibus Joh'e de Davenport tunc senesc'lo de Hawardyn, Will'o Saladyn tunc receptor' ib'm, Joh'e fil' Thome, Will'o de Meysham, Rob'to de Meysh'm, Joh'e Lloyd, Thome fil' Rogeri & alijs. Dat' die Sab'ti p'x' ante festu' Nativitatis b'e Marie primo R. S'c'di.

"Seale Broken away."

(Page 550A), No. 100 :—

"Will'm Hervy de Hawardin & Nychol' Turno'r award betweene John Browne of Aston & Thomas Machild of Bretton, dated y^e 17th of May in y^e 11th yeere of H. 8, that for 5*li.* 2s. he shall get coales in Jo' Brounes feilds &c."

Randle Holme has sketched Nicholas Turnour's seal, a Gothic capital T.

(Page 551), No. 101; 1, 2 P. M. :—

"Nou'int vniu'si p' p'ntes me Radulphu' Sneyd de Broghton in Com' fflynt gen' Teneri &c. Petro Gruff' de Aston in Com' pr'd' gen' in 4*li.* &c. solvend' &c. in festo paschæ p'x' p't datu' p'ntiu'. Dat' 21^o Marcij primo & S'c'do Phillippi & Marie. The Condic'on to saue harmeles &c. (fro' a bond made to John Streete, sone & her' of Rich', of 3*li.* 6s. 8*d.* dat' 21 Nou' 1, 2 P. M.)"

Seal, an initial W.

(Page 551), "No. 102, 1 R. 2, Aston, Hawardin":—

"Nou'int &c. me Thomam Jackson fil' Joh'is de Le Cl'r'e (*Le Clerke, as in abstract No. 99*) de Eulowe Atturnasse Radu' Corbyn de Hawardyn ad delib'and' Joh'i fil' David' Jacksone de Hawardyne plenam & pacifica' seisina' in o'ibus illis terris & ten'tis Que in Aston & Hawardyn Rat' &c. Dat' die Sab'ti p'x' ante festu' nativitatis b'e Marie primo R. S'c'di."

The seal bore a shield, but the arms were indistinct.

(Page 551), "No. 103, 10 H. 7 : Whitley":—

"This Indenture, made y^e 26th day of Aprill in y^e 10th yeere of H. 7, that wee, Joⁿ Bingley, John Strett, Richard Strett, Richard ap Jevan, And' Madock, haue made an arbitrimēt betwixt John Whitley sonne of Richard Whitley of Hawardyn, & William Plesington of y^e same, conc'ninge c'tayne debates betwixt them y^e day & yeere aboues'd, &c."

Four out of the five seals remained, but, according to the trickings, no details were visible.

(Page 551), "No. 104, 13 Q. E.":—

"Nou'int vniu'si p' p'ntes me Will'um Gruffid de Aston in Com' fflynt gen' Teneri, &c., Radulpho Hibbert in 30s. 4d. &c. solvend' eid'm Radulpho aut suo c'to Atturn' &c. in festo S'c'i Mich'is Arch'i quod erit in Anno D'ni 1591. Ad qua' &c. Dat' 26^o Octobris 13^o Eliz. 1588. Witnesses: Richard Spanne, Will'm Duckwurt, scriptor."

The seal was not legible.

(Page 551), "No. 105, 4 Q. E.":—

"Nou'int &c. Jeuan ap Howell ap Gruffid (*de*) Llwyn Egrin in Com' fflynt gen' et Joh'em Eyton de Mould in Com' pr'd' gen' Teneri &c. Petro Gruffid de Aston' gen' in Centum libris bone et leg'lis monete Anglie &c. solvend' &c. Dat' 18^o ffebruarij 4^o Eliz. The Condic'on to p'forme Coven'tes."

There were two seals; the first indecipherable, and the second with an initial G to the left of the design, and the rest indistinct.

(Page 555B), "No. 141, 12 H. 8 : Bretton in Hawardyn":—

"This Indenture, &c., Witnesseth that George Ravenscrofte, Esq'r, Anthony ffitz Herbert, Serieant att Lawe, Richard Bumbre, John Vrminge, John ffocknell, Esq'r, & ffeoffes in trust to the s'd George, att the speciall instance and desire of the s'd George, Haue demised, &c., vnto Will'm Pulford of Bretton a Te'm'tw'thin Bretton, w'thin y^e Lor'pp of Haurden (*Hawarden*), w'ch forsooth Ten' is nowe in y^e holdinge & occupac'on of y^e s'd Will'm, w'th all mann'r howses, &c., from y^e feast of all S'ts last past affore y^e date hereof, to y^e end of 41 yeeres next

ensuinge, if y^e s'd Will'm Pulford soe longe live, Payinge yeerely therefore 17s. att y^e feast of St. John Baptist & St. Martyn in Wynter, by even porc'ons &c. Dated y^e 4th Januarij 12^o H. 8."
 "Seals Broke away."

(Page 555B), "No. 142; s. d.¹: Meer in Bretton":—

"Sciant &c. q'd Ego David fil' Aniani fil' Gurgenen' dedi &c. Hugon' de Brichull Civi Cestr' 2 seliones prati in le Meer in Bretton. H'end' &c. Redd' inde annuatim mihi &c. vnu' ob' argen' ad f'm s'c'i Joh'is Bapt'e &c. His testibus Will'o de Doncastrio, Ran' de Deresbiry, Alex' fil' Alex' Hurell, Ran' Corbyn, Yerworth fil' Madoce de Bretton, & alijs."

The only seal bore the device of an elaborated quatrefoil, with the inscription, S' DAVIT F' HEYNVN.....

(Page 555B), "No. 143, 6 C. 1":—

"Nou'int &c. me Henricu' Howell de Dodleston in Com' Cestrie yeoman Teneri &c. Thome Ravenscrofte de Bretton in Com' flynt Armiger in *Chi.* leg'lis &c. solvend' &c. Dat' 23 die Aug' an'o sexto Caroli &c. The Condic'ion to p'forme Covenants, &c. Witnesses: Tho' Crashley, John Crashley, Roger Thomason, W'm Ledesham."

Henry Howell's seal represents a unicorn's head erased.

(Page 556), "No. 144, 9 E. 2: Bretton":—

"O'ibus &c. David fil' Aniani de Bretton s'l't'm &c. Nou'itis me relaxasse &c. Hugon' de Brichull Civi Cestr' & Marie vx' eius &c. totu' ius &c. in o'ibus terris & ten' Que ij'de' Hugo & Maria tenerint die confecc'o'is p'n' in Bretton. Ita quod &c. Dat' die m'curij in vigilia Circu'cis' D'ni Nono Edw' fil' Edw'."

*The seal bore an octofoil with the inscription, *S' DAVID D' BRETTVN.²*

(Page 556), "No. 145, s. d.³: Bretton, Grey Just' Cest':—

"Sciant &c. quod Ego Will'us de Doncaster de Cestr' dedi &c. Hugoni de Brichull Civi Cestr' Quinq' acr' & dimid' terre que Jacent' inter Terra' pr'd' Hugon' ex vtraq' p'te iuxta domu' sua'

¹ Without date, but *circa* 1310.

² Compare this abstract and seal with those in No. 142.

³ Without date, but *circa* 1310.

in vill' de Bretton. In Escambio p' 5 acr' & dimid' terre Quarur' tres acre iacent p'pinquior' terr' mea' iuxta domu' mea' & due acr' & dimid' Jacent' in le in pr'd' vill' de Bretton. H'end' &c. His testib' d'no Reginald' de Grey tunc Justic' Cestr', d'nis Ric'o de Massey, Joh'e de Arderne, Rob'to de Bradford, Henrico de Waterfall, Ric'o Cl'ico & multis alijs."

*The seal represented a castle with open port, and the inscription, * s' WILL' DE DONCASTRO.*

(Page 556), "No. 146, s. d.; 142 deed¹; Bretton, Saltney, Monkesfeld; Grey Just' Cest":—

"O'ibus &c. David' fil' Anianij fil' Gurgenen' s'l't'm. Nou'itis me d'misise &c. Hugoni de Brichull Civi Cestrie &c. totum ius meu' &c. in vnam selione' & dimid' & in Quindece' Buttas terre & in totam p'te' mea' prati in le Leghefelde in Bretton vnde d'cta selio iacet inter le Racke q' ducit se a villa de Bretton versus Saltenei ex vna p'te & terra' d'c'i Hugon' ex altera p'te. Et dimid' selio Qua' h'ui in escambio de Willimo de Doncastro in le Gundre p'p'e terra' d'c'i Hugon' & septe' Buttem Jacen' inter Terra' Que fuit Madoci fil' Kenewrick ex vna p'te Et Saltenei ex altera, Et Quatuor Butte Jacent in le Eyforlong' p'p'e terra' d'c'i Hugon' Et Quatuor alie Butte Jacent in le Sherwardes Buttes p'p'e terre pr'd' Hugon' tendentes se versus le Monkesfeld. Ita q'd &c. His testib' D'nis Reginald' de Grey tunc Justic' Cestr', Ric'o de Massey, Joh'e Boydell, militib', Ric'o fil' Hamonis de Pulford, Rob'to de Bradford, Rad'o Corbyn, Will'o fil' Rad', Hugon' de Oxon' & alijs."

Seal, an elaborated quatrefoil with the legend, s' DAVIT F' HEYNVN.

(Page 556), "No. 147, 22 Q. E. : Cumberbach":—

"Nou'int &c. me Willim' Gruffith de Aston in Com' fflynt gen' Teneri &c. Georgio Ravenscrofte de Bretton in Com' p'r'd' Ar' in 200 li' bone &c. solvend' &c. Dat' 8^o die ffebruarij 22^o Eliz'. The Condi'ion is that Will'm Gruffith, &c., from a bond of 100 li., dated y^e 18th day of ffeb', 4^o Eliz', & saue harmeles the aboue named George Ravenscrofte from y^e same, made w'th Peter Griffith, father of the s'd Will'm, vnto Jeu' ap Ithell ap Griff, gen', to p'forme couenants of marriage. Witnesses: John Bingley, George Ravenscrofte of Shotton, Edmond Cumberche, John Cracheley."

The seal has H. E. on a diapered background.

¹ This is a cross-reference.

(Page 556B), "No. 151, 20 H. 8 : Bretton, Aldersey maj^r":—

"This Indenture, made y^e 24th day of March in y^e xxth yeere of H. 8, betweene George Ravenscrofte of Bretton, Esq', on the one p'tye, & Hugh Aldersey, Mayor of the Citty of Chester, of the other p'tye, Witnesseth that the s'd George hath graunted, &c., to the said Hughe his Mann^r place of Bretton forest wth all y^e demesne Landes therevnto belonging, &c., w^{ch} bee nowe in y^e holdinge of Richard Grosvenor, Esq' (except only one close thereof, called the ox holes). To haue, &c., from y^e feast of all S'tes to come after y^e date hereof, for 3 yeeres next ensuinge, &c., payinge 8*li.* 6*s.* 8*d.* att y^e feastes of y^e Nativity of S't John Baptist & S't M'tin in Winter, by even p'c'ons, &c. Dated as aboues'd."

Seal, a martlet.

(Page 556B), "No. 153, 16 H. 6 : Walton, Bretton":—

"Nou'int &c. me Joh'em Hope de Cestr' Armig' Atturn' Dauid ap Gruffith servientem meu' ad delib'and' no'e meo Rad'o de Stanley p'son Eccl'ie de Walton plena' et pacifica' seisinam de Monso meo, vna cum domo mansional' Dauid Keneribsen' (*probably intended for Keneriksen = Kenerickson, or ap Kenrick*) cu' terris eid' ia' annexis domo Will'i Dauidson cu' terris &c. vna cu' quoda' Campo eid'm adjacen' in Bretton. H'end' &c. Rat' &c. Dat' die Lune p'x' p't f'm s'e'i Valentini m'tiri 16 H. 6."

The seal was one of great interest, as may be seen from Randle Holme's "trick". On a scroll round the upper half of the design was the legend S' IOHANNIS HOPE, while the rest of the space was filled with John Hope's full armorial achievement,—esquire's helmet, elaborate mantling, and sloping shield with impaled arms, ... three storks, two and one, ... for HOPE, impaling three unicorns' heads couped, two and one for The crest of a stork rested on what seems to be intended, in the copy, for a torce.

(Page 557), "No. 154 : Bretton":—

"The Award of Richard Codeman, Esq', Hugh Aldersey, Will'm Godeman of the Citty of Chester, Alderman, & Will'm Holcrofte, gen', made betweene George Ravenscrofte, Esq', of the one p'tye, & ffoulke Hope, Esq', on the other p'tye, conc'ninge

c'tayne Landes in Bretton. Dated y^e 24th of January 21^o H. 8.
A Close in Bretton, Call'd Synders, to be Geo: & his heirs, &c."

Of the two seals which remained when Holme prepared his notes, the first bore the initials R. C., and the other the merchant's mark of William Godeman.

(Page 557), "No. 156, 19 Q. E." :—

"Nou'int &c. me Will'um ap Jeuⁿ de Bradburne in Com' fflynt husbandman Teneri &c. Georgio Ravenscrofte de Bretton in Com' pr'd' Ar' in 40 li bone &c. solvend' &c. Dat' 8^o Junij 19^o Eliz. Sig' Will'i x ap Jeuⁿ. Test' Rob' Monkesfeld, Jo' Crachley. The Condi'ion to p'forme Covenantes of bargin & sale &c."

An ornamental seal (probably that of the witness, John Crachley), with the initials I. C.

(Page 557), "No. 157, 1594, 36 Q. E.: Bretton":—

"Sciant &c. q'd ego Tho' Macheld de Bretton in Com' fflynt yeoman dedi &c. Tho' Ravenscrofte de Bretton in Com' pr'd' Ar', totu' illud messuagiu' sive ten'tu' meu' cu' &c. Jacent in Bretton pr'd' in d'c'o Com' fflynt modo vel nup' in tenura pr'd' Tho. Macheld. H'end' &c. p' termo vite d'c'e Tho' & p't decessu' meu' hered' de Corpore Elenore Corben nup' vx' mei legitime p'creat' imp'petuu'. Rem' inde rectis hered' pr'd' Tho' Macheld imp'petuu' &c. Dat' 8^o Aprilis 36 Eliz' 1594. Sealed & deliu'ed, and possession and seisin given & executed by the w^{thin} named Thomas Macheld to the w^{thin} named Tho' Ravenscrofte, in y^e message or tenem^t w^{thin} menc'oned, for & in y^e name of all the Landes Conteyned in this deed, in the p'sence of the p'sons subscribed (noe witnesses at the deed)."

The seal was "Brused".

(Page 557B), "No. 159, s. d.: Bretton; Trussell, Just'":—

"Sciant &c. qu' Ego David fil' Aniani fil' Gourgenehew de Bretton dedi &c. Hugon' de Brichull Civi de Cestrie vna' selione' terre in le Hegfeild in Bretton, Que quidem selio iacet inter Terras d'c'i Hugon' de Brichull ex vtraque p'te. H'end' &c. Redd' inde Annuatim vna' rosea' in f'o S'c'i Joh'is Bap'te &c. His testib' d'no Will'o Trussell Tunc Justic', d'nis Joh'e de Arderne, Joh'e de Boydell militib', Will'o de Doncaster, Ric'o fil' Hamon' de Pulford, Ric'o fil' Meyler de Bretton, Ric'o cl'ico & alijs."

*The seal, an octofoil, with the inscription, *s' DAVID:
F' HVIEYNON.*

(Page 557B), "No. 160, 33 H. 8":—

"This Indenture, made the xijth day of Novemb' in y^e 33th yeere of Hen' y^e 8th, Betweene Alice Huntington, widdowe, of the one p'tye, & Thom' Macheld of Bretton wthin y^e Lor'pp of Hawarden of the other p'tye, Witnesseth y^t y^e s'd p'ties for a Marryadge, by y^e sufferance of god, to bee had and Solempnized betweene the s'd Thomas Machell & Jane Huntington, doghter of y^e s'd Alice, ben agreed in forme followinge, That is to witt The s'd Thomas doth Covenant, &c. Dated as aboues'd, &c."

(Page 557B), "No. 161, a patent for y^e making of publick notaries":—

"Pateat &c. Quod ego Humphr'us Lloyd Notarius publicus Cur' Cant' de Arcub' Lond' (*i.e., the Court of Arches*), Procurator' gen'aliu' vnus ac p'curator & eo no'i'e & gen' & discreti viri Tho' Ravenscroft de Bretton in Com' ffynt Armigeri. Habens inter cetera in p'curio meo originali & gen'ali mihi ab eod' d'no meo concess' ac p' me p'ip'o in Cur' Prerogative Cant' Exhibit'. Et penus Reg'ru' eiusde' Cur' pot'em & autoritate' gen'ale' & sufficien' Commiss's oliu' vel alios p'curen' seu p'cures loco meo Quoties & quando me Ades vel abesse contigierit ponendi & substituendi dilectos igitur mihi in Christo Mag'ros Rob'tu' Lloyd & Lancelotu' Phillpps Notarios publicos Cons'ij Ep'alis Cestren' p'cures co'm & div'm ad faciend' exercend' & expediend' o'ia & sing'la Que in d'e'o p'curio meo original' Continentur Et que egomet vigore eiusde' facere possem, vel deberem, si presens p'sonaliter interesset loco & vice meis pono & substituo p' p'ntes. Promitteq' me ratum gratu' & firmu' p'petuo habituen' totu' & quicquid dicti substituti mei fecerint, vel eor' vnus fecerit in hac p'te. Et in ea p'te Cautione' ex pono p' p'ntes. In Cuius rei testimoniu' & fide' sigill' Archidiaconi Surrey p'ntib' apponi p'curavi. Et nos Archidiaconus An'd'e'us ad Rogatu' d'e'i substitut' sigill' n'ru' hu'modi p'ntib' apposuimus. Dat' London primo ffebruarij Anno D'ni iuxta Computac'o'is Eccl'ie Angl'ie 164....

"Humph' Lloyd."

"A large Seale at', but broken away fro' the labell."

(P. 558), "No. 163 : Bretton":

"This Indenture made 9th day of November in y^e second

yeere of Edw' y^e sixt, Betweene Thomas Grosvenor, knight, Roger Puleston, Tho' Rauenscrofte & John David, Esq'rs, on th'one p'tye, & John Dakin of Bretton in y^e Com' of ffynt, yeoman, on the other p'tye; Witnesseth That the s'd Tho' Roger, Thom' & John, in considerac'on of the sum'e of 40s. sterlinges, &c., in y^e name of a fine p'd, Haue demised, &c., All that their Mess' or Ten't & All Londes, &c., sett, lyinge & beinge in Bretton affores'd, or elsewhere, nowe in y^e holdinge of y^e fores'd John Dakin, &c. To Haue & to hold, &c., from y^e feast of S't Martin last past, for 99 yeeres, Payinge therefore yeerely 13s. 4d., &c. Dated as 'boues'd. Test' Jo' Grosven'r, Tho' Ravenscroft, Nich' Dayby, clerk."

Of the four seals, one was lost, two were indecipherable, and the other bore a chevron between three cannets

(Page 558), "No. 164, 48 E. 3: Bretton, Davenp't Senes'":—

"Presens Indentura fact' inter Jo' filiu' Will'i de Shauington et Lucia vx' eius ex vna p'te & Ad'm Spe'deloue ex altera p'te test' q'd pr'd' Joh'es et Lucia concesserunt et ad term'u' concess' p'd' Ad'm' hered' & assign' suis Maneriu' de Bretton cu' suis p'tin' &c. H'end' &c. ad 4 annor' p't datu' p'ntiu' term'o incipiente die Lune p'x' Ante f'm S'c'i Mich'is Arch'i 48^o Edwardi tertij redd' inde Annuatim 8*li*. argent' ad 2 anni Term'os viz't ad f'm S'c'i Joh'is bapt'e & s'c'i M't'i equis porc'onib' &c. His testib' Joh'e de Davenport tunc Senesc'lo de Hawardyn, Joh'e fil' Thome, Joh'e le Cler'e, Will'o de Ladyn, Howelino ap Owen Voyle, Joh'e le Belgreene, Ric'o de Eaton & alijs. Dat' vt supra."

(Page 558), "No. 165, 12 E. 2: Bretton":—

"Nou'int &c. me Hellyn ap Eignon de Sutton remisisse &c. Marie Que fuit vx' Hugon' de Brichull &c. totu' ius meu' &c. in o'ib' terris & ten'tis cu' p'tin' Que Hugo de Brichull quonda' vir ip'ius Marie vnqua' h'uit vel tenuit in villa de Brotton (*Bretton*). Ita q'd nec ego &c. His testib' Jeu'n ap Madocke de Broghton, Ric'o fil' Meller, Griffid ap Gronow, Jockin ap Howell, Rob'to Corbin, Will'o Cl'ico & alijs &c. Dat' die m'tis p'x' ante f'm S'c'i Andrei Ap'li 12^o Edw' fil' Edw'."

Two seals indecipherable.

(Page 562), "No. 200, s. d. : Hawardyn, Leeperous lands, Monte Alton" (*sic*):—

"Sciant &c. Quod ego Radulphus fil' Will'i de Haurthine (*Hawarden*) dedi &c. Will'o fil' Gerardi totu' terra' terra' (*sic*) mea' in Hawrthinge (*Hawarden*) Que quidem fuit Leprosor' Qua' Quidē terra Rob'tus de Monte alto (*Mold*) Sen' Cestr' dedit Will'o de Hawrthinge p'ri meo. Habend' &c. Redd' inde annuatim *jd.* His testib' Radulpho Corbyn, Madoco Vaughan, Will'o fil' Rad'i, Rogero fil' Stephani, Ric'o de Aston, Will'o Le Bru'ne, Waltero Cap'lo & alijs."

The device on the seal consisted of a three-leaved oak slip, and in chief a squirrel sejeant, with the legend,
S' RANDVLFI. F'. WIL'. DE. H.

(Page 562), "No. 201, s. d.: Hawardin, Monte alto, Aston":—

"Sciant &c. q'd ego Ada' filius Rogeri dispensatoris dedi &c. Will'o filio Gerrard' p' homag' & servicio & p' xxj solid' Quos pr'd' Will'us mihi dedit vna' bouata' terre in territorio de Haurin (*Hawarden*) illas Qua' tenui de Rogero Gernin cu' o'ibus p'tin' suis & exita illi & hered' suis Habendu' &c. Red' inde annuatim *4d.* ad festu' S'c'i Mich'is &c. His testib' Rogero de Monte Alto senesc'lo Cestr', Will'o de Malo passu, Will'o de Messham, Gilb'to de Bornestun, Ranulf Corbyn, Stephanus fil' Andreae, Ada' de Aston, Ric'us filio Petri, Stephano de Aston, cu' multis alijs.

"Seale Broken off."

(Page 562), "No. 202, 24 H. 8 : Hawardin, Mohuntsdale, Mohauntsdale":—

"Edward Earle of Derby, Lord Stanley & Strange, Lord of Hawardyn & Moh^auntisdale, To all men to (*whom*) these my writinge shall Come, gretinge. Know y^e that I, the s'd Earle, Haue demised, graunted, &c., to John Davy one Messuage wth th'appurtes in Mohuntisdale, wth c'taine Landes therevnto belonginge, in the same Towne, late in y^e holdinge of Dauid ap Jenkin ap Gronowe ap Hauncel. And alsoe one Messuage, wth y^e appurtes, in the Towne of Argotte, in the Lordshipp of Moh^auntisdale, late in the holdinge of the s'd Dauid. To haue &c. from y^e day of the makeinge hereof for 24 yeeres, yelding therefore yeerely 3s. 4d. for y^e s'd Messuage, wth the appurtes, in the Towne of Moh^auntisdale (*Mold*), for c'taine Landes there-

vnto belonginge, 9s. ijd. for y^e s'd Messuage in the Towne of
Argote (*Argoed*), 7s. 7d. &c. Dated y^e 8th of July 24^o H. 8.
"E. Derby.

"Irrot' in comp'o an'o 2 Marie p' nos Will' Braers et Jo' Belfeld auditor'."

(Page 562), "No. 203, 12 H. 6":—

"Nou'int &c. me Will'um Hale de Harwarden in Com' Cestrie dedisse &c. Ric'o Saladine de ead' o'ia bona mea & Catall' &c. Hend' &c. His testib' Henrico Chapman, Jeuan ap Gronow, Edwardo ap Gronowe & alijs. Dat' 27^o die Junij 12^o H. 6."

Seal indistinct.

GOIDELIC WORDS IN BRYTHONIC.

BY PROFESSOR JOHN RHYS, LL.D.

AT the close of my paper on the Goidels in Wales I suggested a list of Welsh words borrowed from Goidelic, and now I propose to do my best to supply one, but it is not an easy task. In the following array of fifty or more instances some may have to be struck out, but I expect that a good many more may have to be added, as it is only recently that it occurred to me to make the attempt. Lastly, any further remarks on the words here adduced had better be given after the individual instances have been passed in review.

Anwyl, "dear, beloved, affectionate"; possibly of the same Goidelic origin as Manx *ennoil*, "endearing", "beloved" (Phillips' Prayer-Book, p. 105); *mar klaun enúil*; Modern Version, *myr cloan ennoil*; Welsh Version, *fel plant anwyl*, "as dear children". What form the word assumed in the other Goidelic dialects I am unable to discover, as I hesitate to identify it with O'Reilly's *ionamhuil*, "an equal", or *ionámhuil*, "equal, alike".

Arlwy, "a preparing of anything, especially food and drink"; Irish *urlaim*, "readiness, preparation" (O'Reilly); Med. Ir. *aurlam*, *urlam*, *erlam*, "ready"; *erlame*, "readiness" (Windisch); Old Irish *airlam*, *irlam*, *erlam*, "paratus, promptus", which are derived, in the *Grammatica Celtica*², p. 770, from a simple *lam*, "ready or prepared"; Scotch Gaelic *urlaimh*, "neat, ready"; Manx *aarloo*, "ready prepared, fitted, dressed, at hand: apt, prone" (Cregeen); *arlú* (Phillips), as in his Prayer-Book, p. 494, *Ni us arlu boyrd ruym*; Mod. Version, *Nee oo boayrd y yannoo aarloo roym*; Welsh *Ti a arlwyi ford ger fy mron*, "Thou shalt prepare a table before me". If the etymology here suggested

should prove sound, the Goidelic must have been either *erlāim* or *erlōim*, and one would have probably to regard *arlwyy* as standing for an earlier *arlwyyf*.

Bloneg, "grease, lard, especially the wrapping of fat about a pig's kidneys"; Breton *blonek* "sain-doux, oing, graisse de porc fondue". The *Catholicon* adds another meaning, that of *obdomen*, *sumen*; Cornish, *blonec*; Ir. *blonóg*, *blainic*; Med. Ir. *blonacc* "*arvina*, *odomen*" [read *obdomen* for *abdomen*] (Stokes' *Ir. Glosses*, Nos. 236, 1006), pl. *bloingi* "*ilia*"; Scotch Gaelic *blonag*; Manx *blennick*, "the fat of the belly".

Bocsach, "a boasting or bragging, vainglorious speech, also jealousy": compare Manx *boggyssagh*, "the act of boasting", derived from *boggys*, "brag, boast". I cannot trace this word in the other Goidelic languages. Welsh *bocsach* yields the derivative *bocsachu*, "to boast or brag", and it has a sort of parallel in the word *llam-sachu*, "to caper or prance", as if derived from some such a Goidelic form as *léimesach*, and then modified by substituting the Welsh *llam*, "a leap or bound", for its Goidelic equivalent *léim*.

Brechdan, *brachdan*, "a piece of bread with butter spread on it, sometimes bread with honey or treacle instead of butter; Irish *breachdán*, "a custard", also "a butter-roll", according to Dr. Meyer's rendering of the *Vision of Mac Conglinne*, p. 78; Manx, *breaghdan* or *braghtan*, "a buttered cake or sandwich". The etymon is *brecht* or *mrecht*, which appears in Old Irish in the sense of "*varius, diversus*". See the *Gr. Celtica*², p. 856.

Bresych, "cabbages, pottage"; Med. Ir. *braissech*, "kale, colewort, pot-herbs, pottage"; Mod. Ir. *praiseach*: borrowed, no doubt, from the Latin *brassica*, from which the Welsh word cannot, on account of its *ch*, be regarded as directly derived. The direct loan from Latin appears in *bresygen*, "a cabbage", from which the shorter form, *breswg*, appears to have been elicited.

Brecan, *brycan*, "a plaid or tartan, a coverlet or rug", now applied sometimes to one's coat or jacket,

especially in Anglesey, where I have heard the word used in reference to a man being roughly seized by another by the collar of his coat, as it would be described in English; but in Welsh the phrase was *gafal yn i frecan o*, "seizing him by his plaid, tartan, or blanket". For references to this article in the Welsh Laws, see the Rev. Canon Silvan Evans' *Geiriadur*. Compare Irish *breacán*, "a plaid, a kind of striped or chequered stuff" (O'Reilly), and see Gaelic *breacan*, "a tartan or Highland plaid".

Breg, wrongly explained in Richards' *Welsh-English Dictionary* (Trefriw, 1815), as "a rent or breach, a rupture, a fracture"; and given by W. Salesbury as *brec*, which he renders by English *breke*; and the dictionary-makers have been unduly influenced by the English word *break*, as may be seen from Richards' longer word, *bregedd*, "a trifle", and *difregedd*, "not given to trifles". Even his explanation of *bregedd* is not quite correct, for the word is still in common use, for example, in the Vale of Clwyd, where the phrase, *o fregedd*, refers to one saying or doing what one does not seriously mean, and it may be rendered "by way of shamming or playful deception". It is, in fact, the exact antithesis of *o ddifrif*, "in earnest, seriously, *au grand sérieux*"; and I infer that *bregedd* means a sham, deceit, falsehood, or lying, or what would be such in case of its being seriously meant. Similarly, the simpler noun *breg* must have meant deception or mendacity, as when D. ab Gwilym, in his poem of the *Pwll Mawn*, uses the words *mewn breg a brad*, "in deception and treachery". Compare Irish *bréag*, "a lie"; Med. Ir. *bréc*, "a lie, deception"; Sc. Gaelic *breug*, "a lie", and (as a verb) "to flatter or cajole"; Manx *breag*, "a lie". Dr. Stokes gives the prototype of Ir. *bréc*, the form *brenká*, from which the Welsh word could not come directly. See his *Urkeltscher Sprachschatz* (p. 183), which forms the second part of Fick's *Vergleichendes Wörterbuch der indogermanischen Sprachen* (Göttingen, 1894).

Bygwth, *bwgwth*, sometimes pronounced also *bygwyth*,

“a threat, the act of threatening”; Ir. *bagairt* “a threat”, derived from *bagair* of the same meaning; Med. Irish *bagair* “*minæ*”; Sc. *bagairt*, “a threat”; *bagair*, “threaten”; Manx. *baggyrt*, “a threat”; plural, *baggyrtyn*. The Welsh *bygwth* stands probably for an earlier *bygwrth*. Compare the uncertainty as to *r* in *elgerth* and *elgeth*, “a jaw or chin”.

Byth (pronounced both long and short), “always, ever, for ever”; Cornish, *byth*, *bys*, “ever”; *ny*—*bythqueth*, *bysqueth*, “never”; which is in Breton, letter for letter, *bis-koaz*, while *bikenn*, “never in time to come”, seems to stand for *bith-kenn* and *birvikenn*, *bizhuyquen* (*Catholicon*), seems to imply *bith-vithkenn*, to be compared with Welsh *byth bythoedd*, “for ever, in *sæcula sæculorum*”. Compare Ir. *bith*, as in *bith-bheo*, “ever-living”, *bith-bhuan*, “everlasting”, where *bith* is to be identified with *bith*, “world”, from an ancient *u* stem, *bitu-s*, as in the Gaulish *Bitu-riges*, a name which survives in that of *Bourges*. Whether this latter meant “world-kings” or “kings world without end”, is not clear. To the Goidel it would seem that the world suggested lastingness and continuity. The Brythonic languages could not derive from the origin here indicated any form with *th*, but only with *t* or *d*, as in the actual representative of *bitu-s*, Old Welsh *bit*, Mod. Welsh *byd*, Corn. *bit*, *bys*, Breton *béd*, “world”.

Cablyd, in *Dydd Iau Cablyd* “Maundy Thursday, otherwise called Shear Thursday”, is possibly derived from the Ir. *caplait*, and this latter is, perhaps, to be traced to the Late Latin *capillatio*, “the act of depriving one of one’s hair”. This is, however, very uncertain: see Silvan Evans’ *Geiriadur*, s. v. *cablyd*, and Loth’s *Mots Latins dans les Langues brittoniques*, p. 141.

Cadach, “a piece of cloth, a rag, a clout”; *cadachau*, “swaddling clothes”; *cadechyn*, “a little rag, a single clout”; Ir. *ceadach*; Sc. Gaelic, *cadadh*, “tartan for hose” (McAlpine), the editor of whose dictionary, John Mackenzie, gives the Gaelic for *tartan* as “*breacan, cadath*,

catas". I must, however, confess that the origin of the words here in question is obscure, and the relation between them consequently very uncertain.

Carawys, known to me only in the mutated form of the feminine, *Garawys*, in *Y Garawys*, "Lent", which is further curtailed into *Grawys*; Breton, *koraiz* (Villemarqué's *le Gonidec*), *corais*; *coarais* in the Vannes dialect (Loth); *hoarais* in the *'atholicon*. Compare Ir. *cairghiós* (O'Reilly) also *corghas*, "Lent", of which the vernacular, according to Foley's Dictionary (*s. v. Lent*) is *caraíghneas*; Med. Ir. *corgas*; Sc. Gaelic, *caraois* (Shaw), *carghus*, *carras*; Manx, *cargys*; but Phillips wrote *karryiis* and *kariis*. These forms are to be traced, in the last resort, to the Latin *quadragēsima*, or rather a vulgar Latin *quadragēsma*, though one has not as yet found any parallel for the reduction of *sm* to *s*, unless we have one in the Welsh *mabwys* (in *mabwysio*, "to adopt as a son") as compared with Ir. *macfoesma*, "an adopted son"; literally, "a son of support or protection", from *mac*, "a son", and *foesma*, genitive of *foessam*, "protection", = Welsh *gwaesaf*, "a pledge or surety". The words here cited for Lent have been drawn from Latin at different times, or at any rate some of them have been repeatedly influenced by the Latin *quadragesima*. Thus Foley's Ir. *caraíghneas* is probably an older form than *corghas*, and the Manx *cargys* is, doubtless, a younger form than Phillips' *karryiis* or *kariis*, which was accented on the ultima, as is still its parallel, *kingeesh*, "Pentecost or Whitsuntide", in Ir. *cincíghneas* (O'Reilly), from Latin *quinguagesima*. But as to the Brythonic forms, we are not warranted in deriving them directly from a Latin *quadragēs-*, as we know that Latin *quartarius* appears in Mediæval Welsh as *chwarthawr*, "a quarter", and that in Gwynedd the English word *quarter* is actually *chwarter*. The same thing seems to have happened sometimes in Cornish and Breton, where we have words like Cornish *wharfos*, "to occur", Breton *c'hoarvout*, *c'hoarvézout*, "to come to pass", for *co-ar-vout*, = Welsh *cyf-ar-fod*,

“to meet”; and so in this very case, for Lent is written *hoarais* in the *Catholicon* for *quadragesima*; and the influence of this form is to be traced, possibly, in the *o* of *corais* and in that of *coarais* in the Vannes dialect. But it is also possible that *coa* was suggested, at a comparatively late stage, by the *qua* of *quadragesima*. Compare Breton *koarel*, “semelle, pièce de cuir qui fait le dessous d’un soulier”: in the *Catholicon* it is *coazrel*, “carrel de soliers”, which M. Loth, in his *Mots latins dans les Langues brittoniques*, p. 150, treats as representing Late Latin *quadrellum*, and agreeing with Italian *quadrello*, Old French *carreau*. In any case it is needless to say that the change from *qu*¹ to *p* in Brythonic words had taken place probably before the

¹ In his *Urkeltscher Sprachschatz*, Dr. Stokes writes the *Urkeltsch* equivalent of Welsh *p* sometimes as *q*: for example, in *genno-s*, “a head”, whence Med. Irish *cenn*; Welsh *pen*, “head, end”. He instances the Irish proper name, *Cenn-fhindán*; but of more weight is the inscriptional form, QVENVENDAN, where the sound in question is represented by QV. On the other hand, he prints *skviját* as the etymon of Irish *scé*, “a hawthorn”, genitive plural, *sciad*; Welsh *yspyddad-en*; but I can discover no adequate reason for supposing, that any distinction such as is indicated by writing *q* and *kv* was known in *Urkeltsch*. So I should write both *q* or *qu*, or else *kv*; and so even in the case of the word for horse, which he writes *ekro-s*. In Irish one and the same Ogam character is used in

||| ||| ||| ||| ||| (equ-)

as in

||| ||| ||| ||| ||| ||| ||| ||| ||| (queni-)

in the name *Queniloc-i*, now *Ceallaigh*, “Kelly”, genitive of *Ceallagh*; derivative, *Cellachan*, which occurs also as *Cendlachan* (*Book of Leinster*, fol. 312c); and the ||| ||| is represented in Latin, as we have already seen, by QV. This latter combination I should provisionally treat as pronounced *qu*, as in the English word *quick*, and not as represented by the same letters in the German *quick*. In saying so I am partly influenced by the fact, that this is the actual sound of *qu* in the only Celtic language where it survives, namely, in Manx. There we have such words as *quoi*, “who”, and *queig*, “five”, and in any case it is, perhaps, less misleading to write *qu* than *q* alone.

Brythons began to settle in this country, and that as a phonetic process it had long been forgotten before they began to borrow words from Latin.

Carreg, "a stone", sometimes "a rock"; Cornish, *carrac*, *carrag*; Breton, *karrek*, "écueil, rocher dans la mer ou pres de la mer"; Ir. *carraicc*, "a rock or stone"; Sc. Gaelic, *carraig*, "a headland, a cliff, a rock jutting into the sea"; Manx, *carrick*, "a rock or crag, a stronghold, a munition of rocks, a hold". These Goidelic words are traced by Dr. Stokes, in his *Urk. Sprach-schatz*, p. 72, to a stem *karsekki*-, to which he adds (on account, doubtless, of the Brythonic forms) a variant, *karseki*-, of the same origin as English *harsh* and *hard*; but it seems to me preferable to suppose a single stem, *karsekki*-, from which, on account of the *kk*, the Brythonic forms cannot be derived, except on the supposition of their being borrowed from a Goidelic source. It is possible, however, that the borrowing was the other way, and that we should suppose the prototype to have been *karseki*-.

Lastly, these words remind one of Welsh *craig*, "a rock"; Ir. *craig*, "a rock" (O'Reilly); Sc. Gaelic, *creic*, "a rock"; Manx, *cregg*, *creg*, "a rock"; genitive, *creggey*; but their origin and relation to one another is obscure.

Celc, explained by Dr. Pughe as "concealment, a wile or trick", is now mostly understood in North Wales to mean a small hoard, especially of money saved by a farmer's wife without his knowledge; *celcian*, "to loiter about, to pilfer". Both words are commonly associated with *cel*, "concealment", and *celu*, "to hide or conceal": this fails, however, to throw any light on the second *c* in *celc*. Compare Ir. *cealg*, Med. Ir. *celg*, "cunning, treachery".

Cerbyd, "a chariot or carriage"; Ir. *carbad*, "a coach, a hearse, a jaw"; Old Ir. *carpat*; Sc. Gaelic, *carbad*, "a coach, a bier, a jawbone"; Manx, *carbyd*, "a hearse, a bier". The Latin *carpentum* is stated to be a loan-word from Celtic; but had the Welsh form come from the same

source, it ought now to be *carfant* or *carfan*, and not *cerbyd*. Dr. Stokes, in his *Ūrk. Sprachschatz*, p. 71, cites an Old Breton *cerpit* (gl. *vehiculis*), and remarks that the Brythonic forms appear to be borrowed from Irish. That is also my view, except that I should say that the borrowing was made from the Goidelic of the native Goidels of this country, and not from Ireland.

Chwál, "dispersion"; *chwalu*, "to disperse"; in South Wales, *hwál* and *hwalu* respectively. Compare Ir. *sgaoilim*, "I scatter or disperse", Med. Ir. *scáilim*, and *for scail*, = Welsh *ar chwal*, "in a state of dispersion, scattered"; Sc. Gaelic, *sgaoil*, "did dismiss or did disband"; Manx, *skeayley*, "to scatter"; *skæly* (Phillips). See my *Manx Phonology*, p. 26. All these imply a root, *squal*, which the Brythons made into *hwal* or *chwal*. Their reduction of *squ* into *sp* had taken place ages before, as in Welsh *cosp*, "punishment", as contrasted with Irish *cosc*, though both come from *con-squ-*, of the same origin and composition as Latin *con-sequor*, "I follow, overtake"; or else, according to Dr. Stokes, from an early Goidelic *sequ-ô*, "I say". We have another instance in Welsh *hysp*, *hesp*, "dry, milkless", and Breton *hesp*, as contrasted with Ir. *sesc* of the same meaning, all referred by Dr. Stokes to a prototype *sisqo-s* of the same origin as Zend *hisku*, "dry" (*Ūrk. Sprachschatz*, pp. 296, 303).

To revert to *hwal* and *chwal*, the question which of the two had the precedence depends for its answer on our detecting the exact nature of the treatment to which Goidelic *squ* was submitted. It may have been successively reduced to *su* and *hu*, or *hw*, which would not involve introducing an initial combination unknown previously in Brythonic, as that language had such words as *sueruo-s*, whence the modern *hwerw*, *chwerw*, "bitter"; in Med. Ir. *serb*, Mod. Ir. *searbh*. On the other hand, it may have made *squ* successively into *qu*, *chw*, *hw*, and we have already had occasion, under *carawys*, to mention a Med. Welsh *chwarthawr*, from the Latin *quartarius*. Nothing, perhaps, would help

one to a decision so much as an instance of one of the words in point having been borrowed into Irish when that word still had the initial combination antecedent to the *hw* or *chw* of Welsh. We have possibly such an instance in Ir. *ciotach*, "left-handed", as to which, see under *chwith* below.

I have so far only discussed the Welsh *chwal*, and the change from Goidelic *squ* to *chw*; but it is a remarkable fact that in some cases Cornish and Breton have retained that combination intact, so that we have to place alongside of the Welsh *chwalu* the Cornish *scullye*, "to shed, to spill, to pour, to scatter", and Breton *skuñla* or *skula*, "répandre, épancher, verser", for which the *Catholicon* gives *scuyllaff*, "spergere, item futire". The value of the *scu* in this word in the *Catholicon* may be learned from the words standing next to it in the list, namely *scuyzaff*, "fatigare", together with the participle *scuyz*, "fessus", and the noun *scuiznez*, "lassitudo"; for a further mention of which see *chwith* below. Lastly, the word immediately preceding *scuyllaff* in the list is *scuezzr*, "amussis" (for an earlier *squedr*), a word of the same meaning, origin, and stem-vowel, as French *équerre*, "a square or instrument for drawing right angles"; Italian, *squadra*; Spanish, *esquadra*.

Chwedl, "a story or tale", plural *chwedlau*; Med. Welsh, *chwedleu*, "news", which is also given in the *Catholicon* as the meaning of the Breton plural, *quehez-lou*. In North Cardiganshire the singular is *hwedel*; but in South Cardiganshire and most of South Wales it is *hweddel* (sometimes *weddel*); plural, *hwedle*. There is a derivative, *chwedleua*, which in North Cardiganshire is *hwedleia*, "to carry tales", and in Glamorgan (a dissyllable), *wlia*, "to talk or converse". The Cornish noun is given as *whethl*, *hwedhel*; plural, *whethlow*. On the Breton side the *Catholicon* gives *quehezlou*, "news, rumour"; shortened in Mod. Breton to *kéélou* or *kéalou*, and *kélou* or *kélaou*; plural of *kéel* or *kéal* and *kel*, "nouvelle, bruit, rumeur, fable, conte", whence *kélaoui*, "publier, débiter des nouvelles, raconter des fables".

The exact equivalent in Welsh is the compound *cychwedl*, which also means news or tidings; and *kélaou-i* has its parallel in *chwedleu-a*, excepting that the latter lacks the prefix: see Silvan Evans' *Geiriadur*, s. v. *cychwedl*. That *kel*, *kéel*, *quehezl*, represent an earlier *kehuezl* is practically proved by the Vannes dialect, for while the form in the *Catholicon* reduced the *hu* into *h*, the Vannes dialect reduces it to *u*, that is to say *v*, the form in that dialect being *kével*.

The original dental in all these Brythonic forms seems to have been *dd*, as to which see some remarks in my *Manx Philology*, p. 56. Note also that while the Cornish and Breton forms are said to be masculine, the Welsh *chwedl* is now always feminine, but that it occurs sometimes in Welsh literature as a masculine. This permits us to presume that it was originally a neuter. Compare Ir. *sgéul*, "a story"; Old Ir. *scél*, which was also neuter; Sc. Gaelic, *sgeul*, "news, intelligence"; Manx, *skeeal*, "story, tale, narrative, tidings". The early Goidelic stem may be regarded as *squedla-n*, and connected, as was first suggested, I think, by Prof. Zimmer, with the verb to *say*, in Early Goidelic, *sequó*, "I say". What the exact dental in the stem in question was, when the word was borrowed by the Brythons, is not quite certain; but it was probably *dd* or *d*, although we have it written *t* in *scitli-vissi*: on which see my *Celtic Britain*², p. 304; and compare *Droata*, from an ancient Ogmic monument in the Isle of Man, for what in later Goidelic appears as *druad*; that is to say, *druadd* or *druadh*, "of (the) Druid, = Druid's". See my *Manx Phonology*, p. 178.

Chwefrawr, *Chwefror*, *Chwefrol*, "February"; Cornish, *Hwevrál*, *Hwervál*; Breton, *C'houévrer*, *C'houévreur*, and in the *Catholicon*, *Hueurer*. Compare Ir. *Fabhra* (O'Reilly), Med. Ir. *Febræ*, genitive *Febrai*, all of which are irregular, and possibly of late ecclesiastical origin. The substitution of *chworhw* for initial *f* has been noticed in the former paper in connection with the name *Guebric* or *Huefric* (p. 38). See also my observations on Goidelic

initial *f* in my *Manx Phonology*, pp. 88-9. Suffice it here to say that *u*, semi-vowel, or *w*, became in Brythonic *ghw*, with a very soft guttural preceding the semi-vowel, and that initially Brythonic speech strengthened the combination into *gw* or *chw*. Some Welsh words had even the option between the two. On the other hand, initial *ghw* was systematically made into the voiceless spirant *f* in the Goidelic languages, and a reduction of *chw* or *hu* into *f* may be regarded as a phonological change. We seem to have it in the Aberdeenshire words *fu* and *far*, corresponding to standard English *who* and *where* respectively. It is not so, however, in my opinion, when *chw* or *hw* takes the place of *f* in a language where the sound of *f* was presumably familiar. So when the Latin word *Februarius* appears in Welsh as *Chwefror*, and not as *Ffefror*, according to the analogy of other *f* words borrowed from Latin, I take it that a motif which is not purely phonological comes into play, and this has to be sought probably in the existence, side by side, of two languages in which the *f* words of one began with *chw* or *gw* in the other, and where one was in the habit of translating the words in point from the one language to the other on the principle of the equivalence of *f* with *chw* or *gw*. This was calculated to lead to some confusion by rendering the line between the two sets of sound uncertain; and in the present case I conjecture that the Goidels in this country had borrowed from Latin the name of the month of February, which then passed into Brythonic with the modification of its initial into *chw*, as though it had been a native Goidelic word, and not merely a loan.

This instance does not stand alone. Witness the Vannes word *dic'houennein* for the more usual Breton *difenni*, "defendre", like the Welsh *diffynnu*, from Latin *defendere*; the Vannes verb *dic'hougein*, "déchoir, décliner, déperir, tomber en décadence, perdre haleine, défaillir", to be equated probably with Welsh *diffygio*, of the same meaning, from Latin *deficere*; and

the Vannes word *perhueh*, “ladre, mesquin”, which M. Loth derives from Latin *perfectus*. The same thing is admitted to have happened conversely with regard to *qu* and *p*. In the case of the contact here supposed between the two languages, Goidelic words with *qu* were rendered into Brythonic by substituting *p* for *qu*, and *vice versâ*. But Brythonic had adopted a certain number of Latin words with a *p* which was not usually the etymological equivalent of *qu*; still a small group of them passed into Goidelic with an initial *qu*, which has since been reduced in Irish to *c*. Thus a late Latin modification of the word *presbyter*, “a priest”, the form *prebiter*, was borrowed in Welsh, where, thanks to Cormac’s *Glossary*, it has been found as *premter*, Med. Welsh, *prifder* (discussed in my *Lectures on Welsh Philology*², pp. 348-51), while passing into Early Irish, it appears in an Ogam inscription further transformed into *qurimitir*-, later, *cruimthir*, “a priest”. I mention this only as an instance of what may have taken place on a considerable scale in the contact of the two languages; but it falls short of presenting the case strongly enough, as it fails to emphasise the fact that the speakers of one of those languages in this country undertook to adopt the other language as their own. In doing so they must have, to some extent, carried the habits of pronunciation of their old language into the new one, namely Brythonic; and a way was thus opened for a certain amount of indecision and confusion. So an occasional instance of substituting *f* for *chw* or *gw* seems to occur in Breton, where, for example, we have *finva* and *gwinva*, both meaning “bouger, remuer, se mouvoir”, and corresponding to Welsh *gwingo* of the same meaning.

Chwith, “sinister, lævus; insolitus, insuetus” (Davies), “out of harmony with one’s recollections or expectations”; *y llaw chwith*, “the left hand”; *y tu chwith*, “the wrong side, as, for example, of a piece of cloth”; *o chwith*, “in the wrong way, à l’envers”; *bydd yn chwith iddo*, “it will be a change for the worse for him”; *bydd*

yn chwith ganddo, "he will think it odd or strange, out of harmony with his previous experience"; *chwithig*, "unusual, wrong, awkward, not dexterous"; *y tu chwithig* is more usual in North Wales than *y tu chwith*, for the wrong side of cloth or the like. It is needless to say that in South Wales *chwith* is *hwith*; but I am not sure whether I should connect with it the *hwith-rwd*, "a weakling", which is current in North Cardiganshire. In Cornish the word appears as *squyth*, "weary, tired, fatigued"; Breton, *skouîz* or *skuîz*, "las, fatigué, ennuyé"; *scuyz* (*Catholicon*), of which mention has already been made under *Chwal*. Compare the Irish *sgíth*, "weary, tired, fatigued"; Sc. Gaelic, *sgith*, and Manx *skee* of the same meaning. In Old Irish the word was written *sciith* and *scíth*,¹ as in the *Würzburg Glosses* (fol. 18a), *niconfil bassciith lim*; rendered in the *Gram. Celtica*², p. 704, "*non est mors onus mihi*", and fol. 23d, *niscíth limsa*, "*mihi quidem non pigrum*", where the labour alluded to was that of writing, *scribere*. In fact, the word is not unfrequently applied, in later Irish, to anything which one happens to regard as distasteful or simply tiresome. Thus, when Cúchulainn is plagued to fight by one who is beneath his contempt as an antagonist, he is made to say, in the *Book of the Dun Cow* (fol. 69a), "*Aírg úaim isscíth lem glanad molám inniut*",—"Get away from me: I do not want to wipe my hand in thee." When the word is not applied to mere bodily fatigue, its use comes fairly near to one of the uses of the Welsh *chwith*, whence *chwitho*, "horrere, horrescere ex viso vel audito insolito" (Davies). I have little doubt as to the Cornish and Breton forms being derived from the Goidelic one

¹ Dr. Stokes connects with these words the Med. Irish *e(s)-scíth*, "*impiger*", and adds the Brythonic forms, Welsh *esgud*, "*impiger*", and Med. Breton *escuyt*, "*léger, alerte*". This means to me that the original was *ecs-squit*-, with a possibly different accent and too many consonants together, which the pronunciation partly remedied by blending the *u* of *qu* with the vowel following, and by making the word into *e(c)s-scuít*- or *e(c)s-scūt*, whence the modern forms.

when it was *squitha-s*; and if the Welsh *chwith* comes from the same origin (which is, however, by no means certain), it would, supposing it was borrowed into Irish Goidelic in a previous form, *quitho-s*, explain, perhaps, the modern Irish words, *ciotach*, “left-handed”; *ciot*, *ciotán*, *ciotóg*, “left-hand”; Sc. Gaelic, *ciotach*, “left-handed”; *ciotag*, “the left hand”; Manx, *kiuttag*, “left hand”; *kiuttagh*, *kyttagh*, “left-handed”. This means that the Welsh word was borrowed from the Goidelic of this country, and then borrowed from Welsh into Irish Goidelic. The conjecture of a repeated loan may be thought improbable; but, on the other hand, Dr. Stokes (pp. 308, 310), suggesting no loan in these instances, has to postulate no less than three *Urktisch* stems for them, *sqittu-*, *sqittu-*, “left”; *skíto-s*, “tired”, and *skvítto-s*, for Cornish *squyth*, “tired”, and its Breton counterpart. In any case the words here discussed supply us, so to say, with nuts hard to crack.

Chwyd, “a vomiting”; *chwydu*, “to vomit”; Cornish, *hweda*; Breton, *c’houéda*, “vomir”; *chouéden*, “vomissement”; Ir. *sgeith*, “a vomiting”; Sc. Gaelic, *sgeith*; Manx, *skeeah*, *skeah*, or *skeay*.

Cy-chwyn, “to start, to rise, to set out”; Ir. *scinnim*, *sgeinim*, “I spring or bounce” (O’Reilly); Med. Ir. *scen-dim*. Dr. Stokes (p. 307) gives the *Urktisch* form as *sqendô*, but adds, with some hesitation, that the Welsh forms point to *squenô*. That is an error, into which he seems to have been led by the perverse orthography of Dr. Pughe’s school, for anybody familiar with the pronunciation of the language must know that “he started”, for instance, is *cychwynnodd*, not *cychwynodd*; so that Welsh as much as Irish postulates *sqendô*, or *squendô* as I should prefer writing it.¹

¹ I may here remark that the equations of *chwedl*, *chwyd*, and *cychwyn*, with the Goidelic forms above mentioned were published under the word *Scitlivissi* in the Appendix to my *Celtic Britain*, in 1882, and that in the second edition, in 1884, *chwalu* was added to them. Since then Dr. Stokes, in his *Neo-Celtic Verb Substantive*, p. 29, has suggested the addition of Welsh *chwyfio*, “to move”, Ir.

Cleiriach, “a decrepit old man”; Med. Ir. *clerech*, Mod. Ir. *cleireach*, “a cleric”, derived from the Latin *clericus*; Sc. Gaelic, *cleireach*, “a clerk, a beadle, or church officer”; Manx, *cleragh*, *cleyragh*, “a clerk, a parish clerk.”

Clwyf, “an illness, a sore or wound”; Ir. *claimh*, “the mange, itch, scurvy” (O’Reilly); Sc. Gaelic, *cloimh*, “scab, mange, itch”. These words are of the same origin as Welsh *claf*, “ill, ailing”; Ir. *clamh*, “the mange, a leper”; but the change of vowel in *clwyf* cannot be accounted for on Brythonic ground, whereas it becomes intelligible if the word is to be traced back to a Goidelic *claim* or *cloim*. Compare *arlwy* above, also *Mathonwy* (from *Mathgamnai*), a name which I detect Brythonicised in *Matganoi* in the *Vita S. Cadoci* in the *Lives of the Cambro-British Saints*, p. 89, and in *Mad-ganoe*, *Madgone*, in De Courson’s *Cartulaire de Redon*, pp. 163, 186. See also my *Manx Phonology*, p. 102.

Cochl, “a cloak”; Ir. *cochul*, “applied in the South of Ireland to any covering for the head and shoulders, in the North to a fishing-net” (O’Donovan). Both words are to be traced, probably, back to Latin *cucullus*, *cuculla*, “a cowl or hood fastened to a garment”, which is supposed to be itself a Celtic loan-word; but the *ch* of *cochl* seems to argue a borrowing from Goidelic in the case of the Welsh form.

Codwm, *cwdwm*, “a fall”, plural, *codymau*, *cydymau*, *ymaflyd cwdwm*, “to wrestle”; *codymwr*, “a wrestler”; Ir. *cudaim*, “a fall”; Med. Ir. *cutaim*; O. Ir. (Ascoli’s *Ambrosian Codex*, i, 91c; ii, p. lxxiv) *cutuim*, “the act of falling”. It is a contraction of *cutuitm*, = *con-tuitim*,¹

scibiud, “movement”. But the signification offers some difficulty, as the Welsh *chwyyfio* is “to wave, to heave, to let a thing hover”, while Welsh *chwimied*, “to stir or move”, comes closer, in point of meaning, to Irish *scibiud* in the phrase quoted by Windisch from the *Book of the Dun Cow*, fol. 17a, *can scibud ette ná cosse*, “without moving wing or foot”.

¹ The stem of the noun *tuitim* is *tuitmen*, and the *tm* is not reduced to *mm* or *m*; but when the accent recedes to a new prefix, that happens, and we have *cutuim*. In the case of *tn* we have an

involving the word *tuitim*, “a fall, the act of falling”, which comes before us again under *Huyt*. The cognate verb occurs as *contuiter*, “pariter cadunt”.

Colwyn, “a young dog, a small dog”; Cornish, *coloin*, “a whelp, a puppy”; Breton, *kolen*, “pétit, en parlant des quadrupèdes en general, tels que petits chiens, petits cochons”, etc. Compare Irish *coilén*, *o cileán* (O'Reilly), “a whelp, puppy”; Sc. Gaelic, *cuilean*, *cui-lein*, “whelp, cub, pup; used by some blockheads for *my dear*” (McAlpine); Manx, *quallian* (*quellan*, Phillips), “the young of certain beasts, such as dogs and lions”. Had the Brythonic forms been of native origin, they might be expected to begin with the consonant *p*. Compare the English word *whelp*, and also, perhaps, the Sanskrit *çūra*, “a wild animal of the lion, boar, tiger, or panther kind”.

Drum, *trum*, “a ridge as of a house or of a mountain, also the keel of a boat or ship”. Compare Irish *druimm*, genitive, *drommo*; Sc. Gaelic, *druim*, “a back, a keel”; Manx, *dreem*, “a back”. The optional forms, *drum* and *trum*, seem to show that the word is a borrowed one in Welsh. Compare *dracht*, *tracht*, “a gulp or draught”, borrowed from the English *draht*, *draught*; and *durtur*, *turtur*, “a turtledove”, from Latin *turtur*. Compare also *Dindaethwy*, *Tindaethwy*, the name of one of the commots of Anglesey, supposed to be so

instance under the accent in *Bretnach*, “a Brython, a Welshman”, which came to be pronounced *Brennach*, though it is now spelt *Breathnach*, with a misleading *th*. So also with *gm*, as in *ámm*, “a band or troop” (plural *ámna*), which Dr. Stokes (p. 326) equates with Latin *agmen*, *agmina*; and the case is the same, as far as concerns the pronunciation, with the Med. Ir. *ogam*, *ogum*, now spelled *oghum* or *ogham*, “Ogam writing, also a jargon so called”. This spelling is historical for *ómm* or *óm*, which represents the sound. Similarly, the name of *Ogma* should probably be *Omma*, which would spare Dr. Stokes (p. 48) having to substitute *Ogambios* for *Ogmios*, the name of *Ogma*'s Gaulish namesake as given in the racy pages of Lucian. It is right, however, to say that Hennessy (*Chron. Scottorum*, p. 402) wrote *Ogmha*, and pronounced *Ogva*; but he has not indicated in what way the pronunciation has come down to modern times.

called from a fort of that name : here we have possibly a Goidelic *dinn*, “a hill or eminence”, and not *dīn* (now *dinas*), “a city or town”.

Dichell, “a wile or trick, malice ; Med. Irish, *dicheilt*, “the act of concealing, to conceal” (Windisch’s *Irische Texte*. p. 129), for which O’Donovan gives *dicheall* and *dichell*, glossed by *diubairt*, “deception, cheating, over-reaching”.

Freg is given in the Cornish vocabulary (*Gram. Celtica*, p. 1069) as meaning a married woman, *uxor*, *greg cans gur*, i.e., “a woman who has a husband”, where *greg*, also written in Cornish *gwrec*, *gwrég*, and (in the *Oxford Glosses*) *gurehic*, i.e., *guréic*. The other word, *freg*,¹ is of Goidelic origin. Compare the Med. Ir. *fracc*, “a woman” (ac. *fraicc*), whence *fraccnatan*, “a girl”.

Gaflach, explained by Davies as follows: “Idem quod *Gafl*. Item, varda, venabulum, lanceola, iaculum, pilum. *Taflu gaflachau*, iacula mittere (*Historia Beredur*). *Y Gwyddyl gaflachawg*, Hibernici iaculis armati (*Historia Gruffydd ab Cynan*).” Under the word *Twrch* Pughe gives a proverb, *Nerth twrch yn ei aflach*, “the strength of a hog in his hind-legs”; but query whether it should not rather be rendered, “the power of a boar is in his tusk”. Compare Ir. *gabhlach*, “horned, peaked, pointed”, also “forked, divided”

¹ I have sometimes thought that this word had a parallel in Welsh in *Fferyll* (or *Fferyllt*), “Virgil”, which, from denoting Vergil the magician, came to mean “an alchemist”, now “a chymist”; and as it cannot be derived direct from the Latin *Vergilius*, which ought to have resulted in some such a form as *Gweryll*, I thought it had come possibly through Goidelic. Witness the Irish form, which was *Fergil*. On the other hand, *Fergil* would not account for the *ll* of *Fferyll*; in fact, the Welsh form corresponding to *Fergil* seems to occur as *Gwryl* in *Llwyn Gwryl*, “Gwryl’s Grove”, in Merioneth; and on inquiring of a friend about the Anglo-Saxon form of the name, he referred me to Grein’s *Angelsächsischen Sprachschatz*, p. 338, where allusion is made to Homer as *Fergilies freond und lareow*, “Virgil’s friend and teacher”. This *Fergili* will account exactly for Welsh *Fferyll*, and the English form written with an initial *f* is the origin, doubtless, of the Welsh word.

(O'Reilly). The *gaflach* would seem to have been considered characteristic of the Irish, and it is the *gaveloc* of the Norman-French Song of Dermot and the Earl. See Orpen's edition, lines 2428, 3197, and p. 269, where he refers to Giraldus' words in point (*Topographia Hibernica*, iii, 10), "Tribus tantum utuntur armorum generibus; lanceis non longis, et jaculis binis securibus quoque amplis, fabrili diligentia optime chalibatis." The *gaflach* is, doubtless, the *lancea non longa*, and probably the *cletine* of Cûchulainn was the same weapon.

Hollt, "a split or slit"; *hollti*, "to cleave or split"; Cornish, *feldzha*, "to split"; Breton, *faout*, "fente, petite ouverture en long"; *faouta*, "fendre, couper, diviser en long". The Welsh *hollt*, if not connected with the English word *slit*, may be of the same origin as English *split* and German *spalten*, "to split". This possibly comes to the same thing as deriving it from the same origin as the Ir. *scoiltim*, "I split or cleave", as is done by Stokes, who gives the prototype as *sqoltô*, that is to say, *squoltô* (p. 307). In this latter case one has to suppose that the Welsh reduced the word to *hwollt* or *chwollt*, to be afterwards simplified into *hollt*. Compare the prefix *gor*, "super", for an earlier *gwor*, = Gaulish *ver*, as in *Vercassivellaunos*. On the other hand, the Cornish and Breton forms took *f* as their initial consonant, for which the way remained open during the indecision as to *f* and *chw*, as in *Chweffror* and *hual* in this list: compare Welsh *dihuno*, Cornish *difune*, "awake".

Hual, "a fetter for the two front legs of a quadruped"; Breton, *hual*, "entraves, liens qu'on met aux pieds des chevaux, pour les empêcher de s'enfuir"; Cornish, *fual*, "*compes*". The source of these forms was *fibola*, *fibala*, from the Latin *fibula*, the *f* of which was partly retained, and partly treated as a Goidelic *f*, for which *chw* was substituted, yielding *chwibala*. Then *ib* was reduced to *iv*, and lastly to *û*,¹ so that the forms became

¹ With this change compare that of *iv* or *iú* into *û* in Welsh

fūal and *chwūal*, the latter of which was simplified into *hūal*.

Huyt, given by M. Ernault in the *Rev. Celtique*, xi, 469, as part of the Breton locutions, *ne huyt quet*, "il est assez bien", and *huytout a ra*, "il n'est pas bien", together with the Vannetais compound *dihuytein*, "déchoir". He connects the whole group with the Welsh *chwitho*, mentioned under *chwith* above. Le Gonidec has the words in question written *c'houita* or *c'houtout* and *dic'houitein*, which he gives as a synonym of the Vannes verb *dic'houigein*, "déchoir", mentioned under *Chwefror*. He adds that he had never seen the shorter form used except in the first and the third persons of the singular, and then always with the negative, thus, *Né c'houtann két*, "je ne me porte pas mal, je suis passablement bien". Sometimes it meant also "je ne m'en soucie pas, cela m'est indifférent", and *né c'hout két*, "il ne se porte pas mal". Now the *t* of *huyt*, *c'hout*, seems to me to make it impossible to connect the word with the Welsh *chwitho*, and it reminds me much more of the Ir. *tuitim*, "fall". Compare Breton *toç'hor*, "faible, débile, languissant, abattu de maladie ou de fatigue"; a word possibly of the same origin as the Irish verb *to[r]char*, as in *do[ro]chair Adam*, "A. fell"; and *co torchair a fuil ocus a féoil de*, "so that his blood and his flesh fell off him"; that is, he became bloodless and lean. See Windisch's *Irische Texte*, pp. 127-8, 840. To explain the Breton *dihuytein* by means of the Ir. *tuitim*, it is to be noticed that the stem of the latter word is usually analysed into *to-fo-ēt*, where *ēt* is what remains of some verb of motion of the form *(p)ent*, *(p)et*, of the same origin, possibly, as the Greek *πτυνέω*, "I fall". The

buhet (*Black Book*, 28a), *buchedd*; Breton, *buez*, *buhez*, "a life", from *bivlia*, of somewhat the same formation as Sanskrit *jīvyā*, "life"; also Welsh *dū*, "black", for *dūb*- of the same origin as Ir. *dub*, *dubh*. In the latter instance Welsh has another form, *dyf*, as in *Dyflyn* or *Diflyn*, a "black pool" in the Towy, near Llandovery; and the river-name Dulas occurs also as *Diflas* and *Diwlas*, while *Dowlais* points back to *Dywlais*. Compare *Howel* and *bowyd* for *Hywel* and *bywyd*, "life".

particle *fo* is the preposition, meaning “under, below”, and corresponding to Greek *ὑπό* and Latin *s-ub*, “under”; and *to* (also *tu*) is the accented form in Irish of a prefix to which corresponds an unaccented *do*, identical with the Irish preposition *do*, *du*,¹ “to”, of the same meaning and origin as English *to* probably. With regard to *fo*, it is right to say that it represents an early *wo* for *u(p)o*, and that *w* became *f* as a Goidelic initial, and *v* when protected by *l*, *r*, or *n*, while in other positions it has, as a rule, disappeared from the pronunciation. But in an ancient Irish MS.² found at the Monastery of St. Paul, in Carinthia, this verb takes, for instance, the form *dufuit*, “falls, *cadit*”, and the question arises how the word comes to have an *f* between two vowels. Either the scribe pronounced the word with *f*, or he inserted *f* because he thought the word contained the simpler compound *fruit*, which

¹ The Brythonic languages are also to be regarded as having the preposition as *do*, but in O. Welsh it appears as *di*; that is, *dli*, later *i*, “to”; written in Cornish, *do*, *dho*, *dhe*, *thy*; Breton, *do*, *da*, *dë*. As a prefix in Welsh it is *di* and *dy*; Cornish, *di*; Breton, *do*, *di*. Its most emphatic form is preserved in *do* in Welsh answers involving verbs of a past tense, as in *A aeth hi? Do, na ddo*, “Did she go? She did, she did not”, where the answers stand for *do-aeth* and *na ddo-aeth*. The form, *to*, *tu*, seems to me not to be Brythonic, though Stokes identifies the group (p. 132) with a Gothic *du*, which he derives from *thu*. For my part, I should rather suppose, either that the Goidelic had two distinct prepositions, *tu* and *du*, which it hit on a way of utilising, one as emphatic or accented, and the other as proclitic; or else that it had only the one, *do*, with its consonant liable to be protected under the stress of the accent. In any case Goidelic systematically distinguishes between accented and unaccented prepositions used as prefixes, as, for instance, in the case of *es* (accented) and *as* (unaccented), both of the same meaning and origin as Welsh *ech*, *eh*, Latin *ex*. On the other hand, Brythonic is not observed to lay itself out for such a distinction to any considerable extent.

² This instance is unfortunate, in that Windisch ascribes it to the eighth century, while Zimmer maintains that it cannot date earlier than the latter part of the eleventh. See Zimmer's *Glossæ Hibernicæ*, p. xl, and Windisch, *Ir. Texte*, p. 317; also the *Revue Celtique*, v, 128-9, where Windisch corrects his error as to the tense of *dufuit* in his *Ir. Texte*, p. 857.

the analysis of *dufruit* and *tuitim* prove to us to have existed. If he pronounced the *f*, we must suppose the force of the accent on the second syllable of *dufruit* to have helped the original *u* to become *f*, just as if it had been an initial consonant. Put this back from the scribe's time to the era of the migrations from this country to Armorica, and we may say that the syllable in question was pronounced with an initial *f* or else a *w*, accompanied probably with aspiration induced by the stress accent, or else some intermediate consonant.¹ Any one of these sounds would do to account for the *hu* of *dihuytein*. The simpler verb *huyt*, which claims our attention next, may possibly be a decapitated form of the other; but as it is only used with a negative, I am inclined to think that it is complete. In other words, that the Breton *ni huyt* or *ni c'houit* is an early Goidelic *ni uó-et-*, continued in uninterrupted use by a people whose original language of the Goidelic group was gradually extinguished by a Brythonic one. The distinction between an enclitic and an orthotone verb is well illustrated by such Irish sentences as the following, which I cite from Ascoli's *Ambrosian Codex*, ii, pp. lxxiii-14: *intí for a tuitsom* "is super quem cadit", and the one already cited from Windisch (*Revue Celtique*, v, 128), *dufruit im lín*, "there falls into my net". Here we seem to have *tuit* from *tú-uo-ēt*, and *dufruit* from *du-uó-ēt*. For certain possible traces of some such a system in Welsh, see my note on *rodesit* in Evans' *Book of Llan Dâv*, p. xlv.

Lluthrod, the small pieces, or *débris* and dust, into which some of the peat harvested for winter is reduced, just as a store of large coal leaves at the bottom a

¹ Besides *dufruit*, "cadit", there occurs more commonly *dothuit*, with the same sense; and this form would seem to require to be analysed into *du-tu-uo-ēt*; but I am not sure that *dothuit* was not another way of writing *dufruit*, and that both should be treated as *du-h-uit*, with *h* developed in the hiatus by the accent. With *tuit*, *dothuit*, Ascoli, in his *Ambrosian Codex*, ii, p. lxxiv, compares *téit*, *dotéit*, and Stokes, in his *Urk. Sprachschatz*, p. 33, analyses *dothuit* into *to-to-fo-t-etit*, which somewhat staggers me.

quantity of small coal. The term is usually *lluthrod mawn*, “the *débris* of peat”; but I do not recollect hearing it except in North Cardiganshire, where the word is pronounced *llythrod*, and sometimes *llithrod*; whence I gather it would have been in book Welsh *lluthrod*, as the *u* of Gwynedd is unknown in North Cardiganshire. Compare the Ir. *luaithre*, *luaithreach*, given by O'Reilly as meaning “ashes”, and *luaithreadh* as meaning “ashes, dust, powder”; Sc. Gaelic, *luaithre*, “ashes”; Manx, *leoirey*; all derived from *luaith*, “dust, ashes”; Manx, *leoie*. The word *lluthrod* is a plural, and the termination *od* is not unfrequently used in Welsh to indicate the plural, so it need not be supposed a part of the original loan-word.

Lluch, “a lake”, pl. *llychau*; Breton, *louc'h*, “tout amas d'eau en general, mare, étang”; Irish and Scotch Gaelic, *loch*, “lake”; Manx, *logh*; all of the same origin, probably, as Latin *lacus*; but the *ch* of the Welsh and Breton form cannot be explained except on the supposition of a borrowing from Goidelic.

Macwy, “a youth or stripling, a page or groom”; *maccwyaeth*, “one's bringing up, nurture” (*Iolo MSS.*, p. 211). The older form of *macwy* is *macwyf*, which occurs, but I have lost my reference to it. Compare the Mediæval Ir. *maccoem*, “a child, a youth” (later, *macaemh*, O'Reilly), which is supposed to be made up of *mac*, “son”, and *cóem*, “affable, dear”; but *cóem* is in Welsh *cu* (for an older *cuf*), as in *tad cu*, “grandfather”; literally, “a fond father”; so I take it that *macwyf* was borrowed bodily from Goidelic.

Machdaith, “a maid or young woman”; Cornish, *mahteid*, *machteth*, “a maiden”, of which Williams, in his *Cornish Dictionary*, says that there is no such a word in Welsh or Breton. That is, however, an error, as we have *y vachteith* as a synonym of *y morvin*, “the damsel”, in the well known verses in the *Black Book of Carmarthen*, on the inundation of Seithenbin's realm. The language is obscure, but we seem to have even the damsel's name in the word *mererid*, which I

regard as the equivalent of *Margaret*, in that poem. See Evans' facsimile, fol. 53*b*. The Irish word was *macdacht*, "the second stage of human life, reckoned from seven to fifteen" (O'Donovan's Supplement to O'Reilly's *Dictionary*), and from that was, perhaps, derived the term *ingen macdacht*, "a young woman, a marriageable girl"; but the word seems to have been treated also as an adjective, and Zeuss cites *ro-macdacht*, "super-adulta" (*Gram. Celtica*, p. 805). The Welsh word seems irregular in not being *machdaeth* rather than *machdaith*, and the like remark applies to the Cornish one; but, perhaps, we are to suppose rather that the Irish *macdacht* represents an older *macdecht*.

Machdeyrn, *mechdeyrn*, *mychdeyrn*, "a lord or prince"; Cornish, *myghtern*, "dominus"; Breton, *mach-tiern*, which Zeuss, *Gr. Celtica*, p. 192, cites as synonymous with *tyrannus* in the Redon *Cartulaire*, while the editor, M. de Courson, in his Prolegomena to that collection, p. ccix, regards the *machtierns* who figure in it as "princes héréditaires des paroisses". Except when the word is vaguely used in a religious sense, it seems to have meant in Welsh an inferior lord; not a supreme lord, as guessed in Davies' *Dictionary*. This latter view was apparently derived from rendering *mechdeyrn-ddled* and *mechdeyrn-ged* by *regium donum*,¹ and understanding that term to mean a payment due to the king or superior lord, instead of a debt or gift due from an inferior lord. Davies, moreover, suggests that the term *mechdeyrn* is derived from *mach*, "vas, præ, fidejussor, sponsor, adpromissor", and *teyrn*, "rex, tyrannus". As to the latter element there can be no doubt. It is in Welsh *tëyrn* (for *tegyrn* = *tegernios*), and in Old Ir. *tigerne* or *tigerna*; but there are traces also of a dissyllable, *tegern*, from an early stem *tegerno*, as in *TEGERNOMALI*; and the word has been formed from *teg* or *tig*, "a house", in much the same way as

¹ See Aneurin Owen's edition of the *Laws of Wales*, vol. ii, pp. 831, 894.

dominus, "a lord", from *domus*, "a house". The other part of the word is, in my opinion, the Ir. *mac*, "a son"; the whole term, borrowed in a somewhat older form, being *mac tigerna*, meaning "a chieftain's son, or one who is in the line of descent to be a chieftain".

Maddeu, "to forgive"; Ir. *maitheamh*, "forgiveness, pardon"; Med. Ir. *mathem*; Sc. *math*, "forgive"; Manx, *maih-t*, "forgiven"; derived probably from the same source as Ir. *maith*, Sc. Gaelic *math*, Manx *mie*, "good", and conveying the idea of the creditor or the injured party showing his good will and good feeling by relinquishing his rights to enforce payment or punishment. If that should prove well founded, *maddeu* could not be of Welsh origin, as the word corresponding to the Goidelic *maith*, *math*, "good", is *mad*, of the same meaning, not *madd* or *math*. In *maddeu* we should have an instance of vowel-flanked *th* being softened to *dd*. See my *Manx Phonology*, p. 105.¹

Mail, "mutilus", already noticed as an Old Welsh word borrowed from Goidelic, and continued in certain place-names, as distinguished from the purely Welsh *moel*, "bald, hairless, hornless" (see pp. 23-7 above), and add to the Ir. *Mael-Phatraic* the Cornish *Muel-Patrec*, the name of a serf in the Bodmin manumissions (*Revue Celtique*, i, 337).

Meth, "a fail, a miss"; *methu*, "to fail"; Breton, *méz*, "shame, disgrace"; in the Vannes dialect, *mec'h*. Compare Ir. *meath* "to fail" (O'Donovan); *meathaim*, "I fade, decay, wither" (O'Reilly); Sc. Gaelic, *meath*, "fade, decay, fail". According to Dr. Stokes these words are of the same origin as the Greek *μάτην*, "in vain".

¹ Also p. 97, where it is suggested that Welsh *meddal*, "soft", comes from a Goidelic *maothal*. This, to be tenable, would, however, imply that *maothal* represents an older *moithál*, successively reduced to *muethál*, *méthál*, and *médal*, which is, perhaps, possible. Kelly's *Manx-English Dictionary* has an adjective, *meddal*, "soft, tender, delicate", which I cannot trace elsewhere. I suspect that it was by a mistake that it has been inserted as a Manx word at all.

Mur meaning "great, large, or big" in such names as *Frut Mur*, "Great Stream", in the *Book of Llan Dâv*, pp. 122, 180, 365, now "the *Frood*, a tributary of the Usk, and *Tnou Mur*, "Great Hollow", *Ibid.*, pp. 32, 44, 165-6, 372, 377, supposed to be Chepstow. Neither of these names enables one to ascertain the sound of the *u* in the old word *mur*; but we probably have it in the Welsh name of the Glamorgan river, called in English *Ogmore* or *Ogmore*, but in Welsh *Ogwr*, for an older *Ogvur*, directly derived from the *Ocuur*, *Ocmur*, of the *Book of Llan Dâv*, pp. 213-4, 225, 376. Compare Irish *mór*, "great", Old Irish *mór*, *már*, of the same meaning; Sc. Gaelic, *mor*; Manx, *mooar*, *múar* (Phillips). The Irish *már* is the one which corresponds to the Welsh *mawr*, "great", and Gaulish *māro-s*, but, as a rule, it is replaced in Med. Irish by the form *mór*, which owes its *ó* probably to the nasalizing influence of the initial *m*, on which see my *Manx Phonology*, pp. 40-42.

Mwyth, "mollis ait D. P." The D. P. cited by Davies was "Davidus Powelus SS. Th. D., 1580", and Davies goes on to ask whether we have not the plural of *mwyth* in the common word *mwythau*, *moethau*, "*deliciae*". We have a derivative in the adjective *moethus*, or *mwythus*, "pampered or luxurious in one's habits." Compare the Irish *maoth*, "tender, soft" (O'Reilly); O. Irish, *móith*, "tender", *Gr. Celtica*², p. 31; Sc. Gaelic, *maoth*, "tender, soft"; Manx, *meigh*, "tender, soft"; *myú* (Phillips).

Rhath, which has been already discussed, p. 19 above, as borrowed from the Irish *ráth*, "earthworks, a fortification". "The Rath" *par excellence* is not near Pentyparc, as stated on that page, but near Withybush, and on the Withybush estates. I have lately learned that the part of Cardiff called *Roath* is always spoken of in Welsh as *y Rháth*; and Professor Powel and others remind me that one of the common spellings of the name in Clark's *Cartæ et alia Munimenta de Glamorgan* is *Raath*: this is the case, for instance, in several

documents of the early part of the fourteenth century, given in the first volume of that valuable collection.

Rhuthr, "a rush or onslaught"; Irish, *ruathar*, of the same meaning. These words are, according to Dr. Stokes (p. 234), derived from a stem, *routro*, of the same origin as Latin *ruo*, "I fall or rush down." If that is correct, the corresponding Welsh form should have been *rhudr*, which, as far as I know, does not exist.

Sarhau, "to insult", *sarhad*, "insult", which stand respectively for *sarag-u* and *sarag-ad*. Compare Med. Irish *sáraigim*, "I insult or wrong"; Sc. Gaelic, *sarachadh*, "oppressing, wronging, annoying"; and, possibly, the Manx *sarey*, "a command".

Síl, "the spawn or fry of fish"; *silod*, "any small fry or young fish"; Ir. *siol*, "seed, sperm, race"; *siol éisg*, "spawn"; *siolruigh*, "to spawn"; Old Irish, *síl*, "semen"; Sc. Gaelic, *siol*, "race, offspring, spawn"; Manx, *sheel*. The corresponding Welsh word of native origin is *híl*, "offspring, race", whence *epil*,¹ "one's posterity or descendants."

Taer, "importunate, urgent"; *taeru*, "to asseverate, to affirm with vehemence"; Briton *téar*, "vif, prompt, violent, véhément, téméraire", derived from *haer*, "stubborn, positive, urgent", whence *haeru*, "to assert positively". This kind of derivation, however, is not known to be Brythonic, but it is common enough on Goidelic ground; for instance, in such words as *comthóud*, "*immutatio*", for *com-to-hóud* from *sóud*, *soad*, "a turning"; and *tellaim*, "I take away", the simplex corresponding to which is *selaím*, "I take": see Stokes's *Urk. Spr.*, p. 301.

Talcen, "forehead"; Cornish *tal*, Breton *tál*, "front, face, façade", whence *talbenn*, "frontispiece, face

¹ This word *epil* stands for *eb-híl* = *epo-síl*. Compare the *Epynt* of *Mynydd Epynt*, in Brecknockshire, for *eb-hynt* = *Epo-sint*. The prefix, *eb*, *ep*, is one of the components of *h-eb*, "besides, without"; Ir. *s-each*, "by, beside"; Latin, *s-ecus* and *s-ques*. We have it also in Welsh *ebwydd*, "quick, swift"; Gaulish, *epo-rēdi* in *Eporedi-rix* (= Ir. *Rí-Eochraidhí*), "king of the Swift", rather than "king of them who make horses run", as it has lately been interpreted.

principale d'un grand bâtiment", and *talgenn*, "fronteau, bande de toile fort étroite et souvent garnie de dentelle, que les Bretonnes les moins riches mettent sur le front, avec un transparent dessous". The Welsh has also *tal*, "the end of anything in the horizontal direction"; but it is pronounced *tâl* (not *tâl*), though the derivative *talar*, "the margin of cross ploughing at the end of the furrows in a field", is pronounced *tă-lar*, and not *tâl-ar* or *tal-lar*. Now the Welsh *talcen* seems to be a syntactic compound to be interpreted like the common place-name *Tal y Bont*, "end of the Bridge"; so it must be understood to mean the end of the *cen*, and that word can here only mean, it seems to me, the head, for which *cenn*, Mod. Irish *ceann*, was the Goidelic term, for an early *quenno-s*, Gaulish *penno-s*, Welsh *pen*, "head".

Taw, used in parts of South Wales for *mai* "quod est", a variant of *mae* "is" as in *Me wedws taw-e*; in North Wales, *Mi ddeydodd mai-e*, "He said that it is", and *Ni wyr neb taw fi ôdd yno*, in North Wales, *Ni wyr neb mai fi oedd yno*, "Nobody knows that it is I who was there". Compare Irish *atá*, *tá*, "is", Sc. Gaelic *tha*, Manx *ta*.

Tech-u, "to flee"; Breton, *tec'hout*, *tec'hi*, *tec'het*, of the same meaning; Med. Irish *techim*, "I flee"; Sc. Gaelic *teich*, "flee"; Manx *çhea*, "flight". Dr. Stokes would derive the Brythonic verbs from a form *tekkô*, *Urk. Spr.*, p. 125; but to me it seems more probable that they come direct from Goidelic, for which he postulates *tekô*.

Teilwng, formerly *teilyng*, "worthy"; Irish, *tualang*, *tualaing*, "capable, worthy"; *tualnge*, of the same meaning; all related to such verbs as *fo-loing*, "sustinet"; *im-fo-lung*, "efficio". But the Welsh form borrowed would seem to have been *teilyng*, and that from which it was borrowed was the prototype of *tualnge*, namely, *to-uo-lngia-s*, from which the Welsh would have been successively *toueilngio-s*, *toueilng*, *teueilng*. But as *eu* and *ei* came to sound

closely alike in most of the dialects, a merging of the diphthongs took place, together with the expansion of the *ng* into *yng* or *wng*,—hence the two forms, *teilyng* and *teilwng*.

Tolc, “a hollow or dent made by a blow”, *tolcio*, “to make such hollows in the surface of anything”, *tylcio*, “to attack with the head and horns as a bull does”, such a bull being called in Anglesey *tarw tylciog* or *twlciog*, “a pushing bull”, while *teciall tolciog* would be a tea-kettle with dents or marks of blows on it. So it is impossible to sever *tolc*, from *twlc*, “a cot or sty”, as in *twlc mochyn*, “a pig-sty”; and from *twlc* Dr. Pughe derives *tylcyn*, “a small hovel”, a word which I have no recollection of meeting with. Compare Irish *tolg*, given by O'Reilly as meaning “a bed” and “a breach,” together with *tolc*, “a wave”, *tuilg*, “a hillock”, and *tulgach*, “jolting, rocking, inconstant”: the word *tolg* occurs in Med. Irish literature in the sense of couch, berth or bed. The history of these words is obscure, but one thing is certain, namely, that though *twlc* is used by the Welsh poet D. ab Gwilym in the fourteenth century, the word can hardly be mistaken for a native one: to be that, it should be *twlch*.

Toraeth, “profit, produce, result, a good quantity of anything”, *tereithiog*, “fruitful”, Old Irish, *toracht*, “successus, processus, proventus”, cognate with a verb *to-reg* or *do-reg*, as in *dorega*, “veniet”, *nítergam ní* “non redibimus”: see Ascoli's *Ambrosian Codex*, II, pp. cxcviii-ix.

Twrch, “a swine or boar”, *twrch daear*, “a mole”, literally “earth-boar”, used in N. Wales for *gwadd*, “a mole”; *tyrchu*, “to disturb the ground as a pig does”; Cornish *torch*, “a boar”; Breton *tourc'h*. Compare Irish and Sc. Gaelic *torc*, “a boar”. But *Twrch Trwyth* is called *Orc Tréith* in Cormac's *Glossary*, which suggests that he was also called *Torc Tréith*, as *orc* was practically synonymous with *torc*, being the Goidelic representative, etymologically speaking, of the Latin *porcus* and its congeners. It

is curious that the language should have had two words *orc* and *torc*, both meaning a pig or boar, and I cannot help thinking that *torc* is derived from *orc* under the influence of the definite article *in*, now *an*, "the", which, with *orc*, yields not *inorc* but *intorc*, for *nd(a)hórc* = *nda-s órca-s*. Should this conjecture prove well founded, we should infer that the Brythons adopted the word from the Goidels before the emigration from this country to Armorica in the fifth century, or else that the language of some of the emigrants was Goidelic.

Tywyys, "the act of leading or guiding"; *tywysog*, "a prince"; O. Ir. *tíus*, "a beginning"; *tóisech*, "a leader, prince". Dr. Stokes (p. 269) derives *tíus* and *tywys* from a prototype *to-vessu-s* with *vess* from a verb *vedô*, "I bring, lead, wed"; but the decisive feature of these words is the *to* for what should be in Welsh *do-*, now *dy-*. The same remark applies in the case of the etymologies, proposed above, of the Welsh words *taer*, *teilwng*, and *toraeth*.

Ymryson, *amryson*, "to contend, dispute, or quarrel"; Irish *imreásan*, "dispute, controversy, strife, misunderstanding" (O'Reilly); O. Irish *imbressan*, "strife"; dative, *imbresun*, the verb cognate with which occurs as *imfresna*, "adversatur", *imfresnat*, "adversantur".

Now that the list of instances which have as yet occurred to me has been exhausted, it may be worth the while to pass them rapidly in review as regards the consonantal changes which they establish, at least in so far as they have not been sufficiently discussed already. The following points are to be noticed :—

1. Goidelic *ch* and *th* remain in Welsh as the voiceless spirants so written, as in *llwch*, "a lake"; Ir. *loch*, and *byth*, "ever"; Ir. *bith-*.

2. Goidelic *cc* or *c* and *tt* or *t*, liable to be reduced to *g* and *d*, appear in Welsh as *g* and *d*, as in *breg*, *bregedd*, "a sham or falsehood", Irish *bréc*, *bréag*,

“a lie”; and *codwm*, “a fall”, Ir. *cutuim*, *cudaim*, of the same meaning.

3. On the other hand the *cc* or *c* that remains *c* in Irish is also *c* in Welsh when it occurs between vowels, as in *macwy*, “a youth, a groom”; Ir. *maccoem*, *macaemh* from *macc* or *mac*,¹ “a boy or son”; and *brecan*, *brycan*, a plaid or tartan”, Ir. *brecan*, now spelt *breacan*; and so with Breton *huyt*, *c’howit*, as compared with Mod. Ir. *tuitim*.

4. Final *rc* and *rt* become *rch* and *rth* in Welsh, as in *twrch*, “a boar”; Ir. *torc*, and *bygw(r)th*, “threaten”; Ir. *bagairt*, while *lg* makes *lc*, as in *celc*, “concealment, trick, hoard”, Ir. *celg*, *cealg*; and *tolc*, “a dent”, Ir. *tolg*.

5. Medial *c + t* or *c + d* make *cht* in Welsh, written *cht* or *chd*, as in Med. Welsh *machteith*, “a damsel”; Ir. *macdacht* and *machdeyrn*, “an inferior lord”, Ir. *mac tigerna*, “a lord’s son”: so medial *chd* in a word like *brechdan* remains intact.

6. Final *cht* makes in Welsh *ith*, *eth*, as in *machteith* already mentioned, and in *toraeth*, “abundance”; Ir. *toracht*.

Considering that the loans here discussed belonged presumably to very different dates, it is remarkable that the changes of sound which they evidence are so homogeneous and simple. One or two, however, call for some notice. The word *chwyd*, “vomit”, for instance, might have been expected, judging by the

¹ In mediæval Irish *macc* assonates now and then with words like *tlacht*, which reminds one of the Highland pronunciation, *mach-c*, genitive *mich-k*, with *ch* as in German *doch* and *ich* respectively. On the other hand, *Map-onos*, and Welsh *map*, *māb*, would have led one to expect, not *macc* or *mac*, but *mach*. How is the discrepancy to be accounted for? I can only suggest that the *m* nasalized the vowel, and that the nasal vowel analysed itself into an oral vowel plus a nasal consonant: thus *maqua-s*, *māqua-s*, *mānqua-s*, *manquas*, *maqquas*—, the genitive *maqqui*, occurs regularly in Ogam inscriptions from the neighbourhood of Dingle, in Kerry. Compare Manx *mainshter*, “master”, and *cronk*, “a hill” (from *cnoc*), and see Rhys’s *Manx Phonology*, pp. 31, 33, 36, 39, 42).

analogy of most of the others, to have been not *chwyd* but *chwyth*, since the Irish is *sceith*. But Irish *th*, in this and the like positions, stands for an earlier *t*, Aryan *t* in fact. The Goidelic habit, however, of changing *t* into *th* ceased so early that comparatively few of the loan words from Latin show it; and the same remark applies to *c* becoming *ch*: see my *Manx Phonology*, p. 79, where some of them are enumerated. It is to that early time, then, say the latter part perhaps of the Roman occupation of Britain, that I would refer the borrowing of the word here in question, namely, when *sceith* was still *squeit-* or *squit-*. To the same period I should also ascribe the borrowing of the names *Con-horget*, p. 33; *Kin-dilic* and *Gur-dilic*, pp. 35-6; Old Breton *Gur-dilec*: see Ernault's *Cartulaire de Landevennec*, p. 1.

The most remarkable thing about the vowels is the number of different diphthongs which converge into *wy* in Welsh; long *ē* or *ēi*, as in *carawys* and *colwyn*; *āi* or *ōi*, as in *arlwy* and *chwyf*; *ói* or *óe*, as in *macwy*; *ūi*, as in *Con-scuit* in the previous list, besides the *wy* representing possibly the contraction of a nasal syllable, as in *anwyl*.

Several things in the foregoing list imply that the two languages, Brythonic and Goidelic, must have existed side by side for a length of time. This was suggested in dealing with the word *Chweffror*, "February", where Irish *cruimthir*, "a priest", from late Latin *prebiter*, for *presbyter*, through a Brythonic *premiter*, was compared. This latter is only one of an interesting group of words which embrace the following instances worthy of mention: Latin *pascha*, "Passover"; Welsh *pasc*, *pasg*, "Easter"; Irish *cáisc*, *cáisg*; Sc. Gaelic *caisg*; Manx *caisht*: Latin *purpura*, "purple"; Welsh *porffor*; Irish *corcur*, "purple or scarlet colour": Latin *pallium*, "a covering"; Irish *caille*, "a veil", the Brythonic loan-word, of which *caille* is the Irish form, is hardly the Welsh *pall*, "an awning or tent", which may have been borrowed, as suggested by

M. Loth, from Old French *palle*, whence also the English *pall*: Latin *pluma*, "a feather"; Welsh *pluf*, "plumage, feathers; Irish *clúmh*: Latin *puteus*, "a well or pit"; Welsh *pydew*, "a pit"; Irish *cuithe*: Latin *planta*, "a plant, sprout, or twig", *plantare*, "to set, plant, or transplant"; Welsh *plant*, "offspring, children", also found applied to a single child, *planhigyn*, "a single plant", *plannu*, "to plant"; Irish *cland*, "a plant, offspring, the children of a family", *clannaim*, "I plant";¹ and last, but not least, St. Patrick's Irish name, *Cothraige*, literally *Patricius*.² The west of Britain probably afforded opportunities for the two languages to exist side by side. For before the Roman occupation the Brythons had, probably, pushed their conquests to the coast of Mid-Wales, but when Roman rule was firmly established they found themselves forced to abstain from further encroachment by force of arms on Goidelic territory; and even when the Roman officials were eventually chased away, the settled inhabitants of the west cannot have had much leisure to renew ancient feuds, as they had to combine to resist attacks from without. That they did combine is proved, for instance, by the word for Welshmen, namely, *Cymry* = *Com-broges*, which meant compatriots or dwellers in the same land—and what better fitting name could they have found? They could not have called themselves men of the same stock, or speakers of the same language, for they were Brythons and Goidels, and spoke at least two different languages, Brythonic and Goidelic.

Though the Roman occupation put an end to conquests by Brythons in Britain, it could hardly efface the influence of the fact that they had come

¹ See a note in my *Manx Phonology*, p. 37; also Stokes, *Urk. Sprachschatz*, p. 63, where he refers *cland*, "Nachkommenschaft, Geschlecht", to a stem, *qlanatā*, but without explaining the phonetics implied.

² The most curious instance is O'Reilly's *praiseach*, "a crib or manger"; Sc. Gaelic, *prasach*; O. Welsh *presep*, from Latin *præsepē*.

here as conquerors ; and, in spite of the superior power of Rome, the memory of that fact must have given the Brythons a position of superiority which may have tended to render Brythonic fashionable to some extent among families of Goidelic descent and traditions. So it is not improbable that throughout the Roman occupation Brythonic speech continued to spread itself steadily in the non-Brythonic districts, especially among the ruling classes. Among the common people, however, Goidelic must have persisted far and wide for a long time. Nay, one might go so far as to say, however paradoxical it may sound, that all Welshmen who converse in Welsh still speak Goidelic to a certain extent, although they are not aware of it. In saying so I have in view the following fact : with the exception of a few defective or irregular verbs,¹ the verbs used in colloquial Welsh make the third person singular of the present-future of the indicative mood in *ith*, as in *gwelith*, “sees, or will see”; *clowith*, “hears or will hear”; *rhedith*, “shall or will run”; and *cymrith*, “shall or will take”. The native Brythonic termination was *it*, liable to be softened to *id*, as in *rhetid*, “runs, is wont to run”; *syrthid*, “falls, is wont to fall”; and *bid*, “est, solet”; but even

¹ In my own dialect of North Cardiganshire, *daw*, “will come”, never has *ith* appended; but in Carnarvonshire the word becomes *doith*, and in Glamorgan *dowith*. In the case of *caiff*, “will have”, the most common colloquial forms are *ceiff* and *ceith*; and this verb has influenced one or two others, namely, *a*, “will go”, and *gwnâ*, “will do or make”. How the false analogy arises will be seen from the following comparison of the literary and colloquial forms :—

<i>Caffael</i> or <i>cael</i> , “to have”.	<i>Myned</i> , “to go”.	<i>Gwneuthur</i> , “to do or make”.
Sing., 1. Caf—ca	1. Af—a	1. Gwnaf—gna
„ 2. Cei—cei	2. Ei—ei	2. Gwnei—gnei
„ 3. Caiff—ceiff, ceith	3. A, aiff—eiff, eith	3. Gwna, gwnaiff— gneith

From *caiff*, together with the forms *aiff* and *gwnaiff*, brought into existence under its direct influence, the termination *iff* has become optional in a good many other verbs; but *ith* is decidedly the prevalent termination, and *iff* the exception.

in mediæval Welsh this termination was disappearing, and in modern Welsh it is unknown : in fact, *rhetid* and *syrthid* are now *rhed*, “will run”, and *syrth*, “will fall”. The corresponding Goidelic must have once been *ith*, for which we have in Old Irish *id*, a softened pronunciation of *ith*, Modern Irish *idh*. Take, for examples, Old Irish *berid*, “bears, carries”; Old Irish *carid*, “loves”, Modern Irish *caraidh*, Mediæval Irish *lingid*, “springs or leaps”, Modern Irish *lingidh*. This termination *ith* is now part and parcel of the Welsh verb in every district in the Principality where Welsh is commonly spoken ; and it has doubtless been in the spoken language from the time when Goidelic was current in the west ; but it has been systematically ignored in book Welsh to this day. This proves at least two things : its undoubted plebeian origin, and the remarkable conservatism of the literary class in Wales.

It is usually supposed that a word which happens to be common to Welsh and Breton cannot be a loan-word from Goidelic ; but, unless I am wrong in the foregoing list, that must be an error. The emigrants who settled in Armorica left this country, some in the latter part of the fifth century, but most of them apparently in the early part of the sixth. The dominant language among them must have been Brythonic ; but many of them probably as yet used Goidelic, and for some time possibly after they settled in Brittany. One of their chiefs on the Continent in the latter part of the fifth century was called in Latin Riothamus, a name which with its *th* looks more Goidelic than Brythonic ; but it is possible that we are to ascribe the *th* in it merely to a perverse spelling. There are, however, facts of another order and of greater weight, one or two of which deserve notice. Take, for example, the Breton word *hesp*, “dry, giving no milk”, mentioned at page 271 above. This is said to be mostly pronounced *hesk* in Brittany, and so with the compound *hanvesk-en*, “vache

stérile, qui n'a ni lait, ni veau", to which Welsh corresponds with *Havesp*, a river-name, meaning "summer-dry"; Irish *samhaisc*, "a heifer". That *sk* is not a late corruption here of *sp* is rendered probable by Cornish chiming in with *beuch heskysz* for "a dry cow" (cited, s.v. *Dry*, in Jago's *English-Cornish Dictionary*, from Borlase's *Cornish Vocabulary*). The explanation is rather that by the side of *hesp*, "dry", there existed the Goidelic *sesc* (in mutation *hesc*) of the same meaning. So it matters little whether one says, that the Goidelic *sesc* was Brythonicized by its initial being made *h*, or the Brythonic *hesp* Goidelicized by its final being made *k*. In Cornish the purely Brythonic form is not recorded, and in Breton it seems to be all but banished from the language.

The next case is that of the definite article, which in Cornish and Breton was *an*, "the", while in Welsh it was formerly written *ir*, now *yr*. On the other hand, the article in Irish is now *an*, formerly *in* (pronounced probably *n*), so that it looks as if the Goidelic article had been admitted into the Brythonic of Cornwall and Armorica. In Cornish the Brythonic article corresponding to the Welsh *yr* was completely lost, and nearly so in Breton, for Zeus could only find *an* as the article in the Breton books which he studied; but in the later Breton *ann* is confined to nouns and adjectives beginning with a vowel or one of the consonants, *t*, *d*, *n*, the article before the other consonants being *ar*,¹ corresponding to the Welsh *yr*. This latter article *ar* cannot have been wholly banished from the spoken language at any time, otherwise it would be difficult to account for its appearance in all the chief dialects of the Breton of the present day. Should this surmise as to the Goidelic origin of the article *an* prove well founded, it would be hard to exaggerate the linguistic

¹ See the *Gram. Celtica*², pp. 218, 219, and Villemarqué's *Legonidec*, p. 14. It is right to say that before *l* the Breton article becomes *al*; but does that *al* stand for an earlier *ar* or *an*?

importance of the population which spoke Goidelic in the south-western portion of this island before Brythonic became general among them. But the case is much the same with Welsh, for we use the Irish article in *yn awr*, "now", from *awr*, "hour", *y n-aill...y llall*, "the one...the other", and in phrases like *yn gyfagos* = O. Irish *in chomocus* "*juxta*", and *yn frenin*, "in the character of king, as king".

Before closing these remarks I wish to make a few additions to the proper names in my paper on the Goidels in Wales. The first of these is *Aedd*, in the name of the Welsh eponymus of *Ynys Prydain*, "Britain", namely, *Prydein ab Aedd Mawr*, "Prydain, son of Aedd the Great", which reminds one of the eponymus Cruithne mac Cinge or Cruidne filius Cinge of the Pictish Chronicle, where Cruithne or Cruidne has its exact equivalent in Prydein. This tradition, brought to Wales probably from the North by the Sons of Cunedda, seems to be Picto-Goidelic rather than Brythonic, and there is no reason to suppose that Aedd is a name of Brythonic origin. The attempt to connect this as a Welsh name with Welsh *aidd*, "zeal", and both with Irish *aed*, "fire", and the personal names *Aed* and *Aedán*, involves impossible phonology.

Next comes the name of Dyfnwal Moel-mud, the legendary legislator of the Kymry. *Dyfnwal* is the Welsh corresponding to the Irish *Domhnall*, Anglicized "Donald", but *Moel Mud* can hardly be other than the representative of early Goidelic *Mail Mōti*, which yields in Irish *Mael-mhuaidh*, Anglicized "Molloy": Domhnall O'Molloy seems, from the Four Masters, to have been rather a favourite name of the chieftains of the Fir-Ceall, a people located in what is now the King's County. Now as to Dyfnwal Moel-mud, Geoffrey of Monmouth makes him son of Cloten, king of Cornwall, and of his laws he speaks as follows (ii, cap. 17):—*Hic leges quæ Molmutinæ dicebantur inter Britones statuit, quæ usque ad hoc tempus inter Anglos celebrantur*. This seems to mean

that Goidelic laws persisted for a long time somewhere in the west of England ; and the Venedotian Code tells us that Dyfnwal's laws remained in force among the Kymry till the time of Howel the Good (Owen's edition of the *Welsh Laws*, i, 185). Howel was of the race of Cunedda, and his laws were Brythonic ; but even he thought it best, it seems, to leave Dyfnwal's measurements and divisions of land as they were.

The *Life of S. Paul de Léon*, which exists in manuscripts of the tenth and the eleventh centuries, was written in 884, and is to be found published by M. Cuissard in the *Revue Celtique*, v, 413-460. M. Loth, in his *Mots Latins dans les Langues brittoniques*, p. 88, considers that this *Life* undoubtedly presents sixth-century forms of names mentioned in it. The Saint was a native of the district of Pen Ychen, in South Wales, but he leaves it, and in the course of his travels we find him at the court of a king Marcus or Marc, called also *Quonomorius*,¹ who would seem to be the Cornish King Marc of the Arthurian romances, and the *Life* states that he ruled over peoples speaking four languages, among which Brythonic and Goidelic may be presumed to have been included, if not Pictish also. From Marc's court the saint went over to Brittany with fourteen followers, of whom no less than seven or eight bear names which appear to have been Goidelic, namely, (1) *Quonocus*, called also *Toquonocus* ; (2) *To-*

¹ This Prince *Marc*, on account of his name being identical in sound with the Celtic word for a horse or charger, appears to have been given the characteristics of the hero of a story belonging to an earlier age, which spoke of a king with a horse's head, such being our parallel to, or version of, the Greek Midas. In Welsh he was called *March ab Meirchion* ; and for references to the equine head in Cornish and Breton stories, see my *Arthurian Legend*, p. 70. In Irish he had another name, to wit, that of Labraid Lorc. Accordingly, I would suggest with diffidence that *Quonomorius* should be regarded as originally reading in Goidelic *Quonomorcus*, or, better still, *Quenna-morcus*, an epithet meaning "having a horse's head". Compare below *Quonocus* and *To-quonocus*, for *Quenocus* and *To-quenocus*, derived from such full names as *Quenni-loc-i* (Modern Irish *Ceallaigh*, "Kelly") or QVENVENDAN-I, Med. Irish *Cenfinndán*,

seocus, “qui cognomine Siteredus dicebatur”, where the scribe may have been thinking of the word *cithar-oedus*, “harpist”, but what he calls a cognomen was probably the full name of the man : compare the Irish personal name *Sithridh*,¹ and above all the saint’s own sister’s name *Sitofolla*. In that case it may be surmised that *Toseocus* stands for an older *To-Sethocus*; (3) *Towoedocus*, who was also called *Woodnovius*:² this last is in Welsh *Gwyddneu*, *Gwyddnyw* and *Gwyddno*; (4) *Gellocus*, which seems to imply a *To-Gellocus*; (5) *Boius*, more correctly *Boia*, which occurs as the name of a Pict or Scot hostile to S. David at Mynyw, as already mentioned, pp. 20, 21 : for more about this name see the Bodmin Manumissions in the *Revue Celtique*, i, 334, 336, 339; (6) *Toetheus*, who was also called *Tochicus* (? = *Tychicus*, *Τυχικός*); (7) *Chielus*, whose name is possibly to be equated with the Welsh *Pwyll*; (8) *Hercanus*, “qui alio nomini *Herculanus* vocitabatur”: the former name is to be identified with the *Ercagn-i* of an ancient inscription at Llansaint, near Kidwelly, in Carmarthenshire. It is not probable that all or even most of the bearers of these eight names were natives of Ireland. It is far more likely that they were Goidelic natives of Britain. Nor do such place-names as *Sent Ducocan* or *Sent Ducocca* in Brittany by any means postulate natives of Ireland to account for them : see De Courson’s *Cartulaire de Redon*, pp. 198, 354.

Among the inscriptions which Dr. Hübner, p. xxi, assigns to the seventh or the eighth century is one to

¹ See *Book of Fenagh*, p. 31, *Rudraige mac Sithride*, and p. 394, *Sithrighe*.

² It will be noticed that in the case of a full name like *Woodnovius*, for example, the affix *oc* is appended to the first element in the compound, *Wood*, not to the second; which would seem to mean that the first element bore the stress-accent. If so, we have here a difference between Goidelic and Brythonic, for the Welsh *Cyn-fael* (= *Cuno-magl*), as compared with *Mael-gwn* (= *Maglo-cwn*), shows that the Welsh once accented the second element in the compound.

be seen at Welltown, near Bodmin Road Station, in Cornwall, and to be read *Vailathi fili Vrochani*. Had it been in Goidelic of an earlier date it would probably have read *Vailattas maqui Brocagni*, since *Vailath* is represented in Irish by *faeladh*, the genitive of *fael*,¹ a "wolf". That vocable enters into the Irish name Cenn-fhaeladh, "Kenealy", literally "Head or Chief of Wolves". *Vrochani*, with its *ch*, is the Brythonic form of what unmutated would have been in Goidelic *Brocani*, for an older *Brocagni*, but *Vailathi* does not seem to be Brythonic: possibly there was no exact equivalent in that language.

¹ My conjecture that a Welsh poetic word for the sea, *gweilgi*, is the exact equivalent for Ir. *fael-chú*, "wolf-dog", is accepted by Dr. Stokes (*Urk. Sprachschatz*, p. 259); but he supposes only the one early form, *vailo-s*, "wolf", the genitive of which should be *vaili*. *Vailath-*, *faeladh*, *faoladh*, must, however, belong to another stem derived from the same etymon.

DISCOVERY OF THE TOMBSTONE
OF VORTIPORE, PRINCE OF DEMETIA,
AT LLANFALLTEG, CARMARTHENSHIRE.

BY EDWARD LAWS, ESQ., F.S.A.

LAST August I received an invitation from Miss Bowen Jones of Gwarmacwydd, near Llanfallteg, Carmarthenshire, to examine an inscribed stone in her grounds, which she had reason to believe had not hitherto been deciphered. I gratefully accepted her kind invitation, and accompanied by Mr. A. Leach of Tenby, an expert at taking rubbings, went to Llanfallteg, where we were met by Miss Bowen Jones, who took us to the stone. It stands in one of a series of park-like fields in front of Gwarmacwydd House, about a quarter of a mile north from Llanfallteg Station.

In each of these fields, near the centre, is a rubbing post, and as our inscribed stone occupies much the same position as the others, I fear it has been moved, and does not now stand in its original position over a grave.

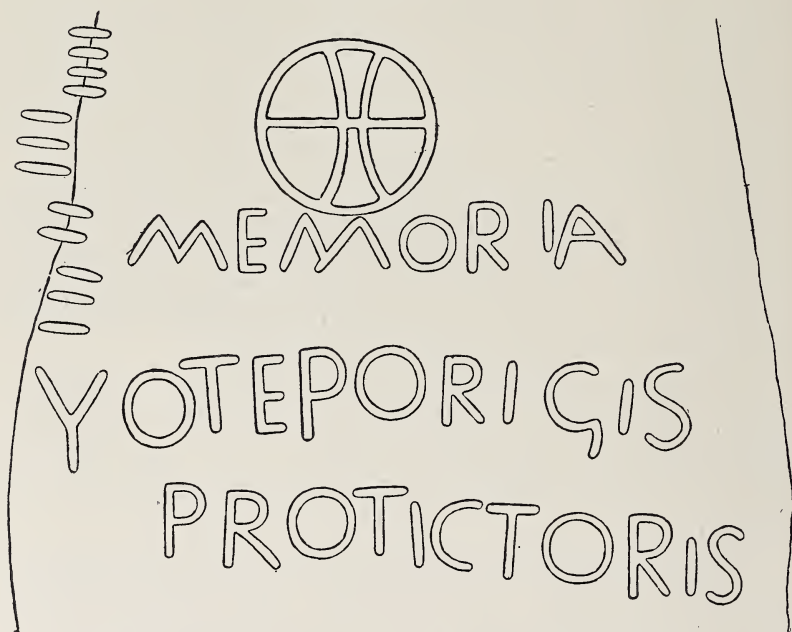
These stones have for many years been whitewashed, which concealed the lettering; the liming having been discontinued, the letters came out, and attracted the attention of Miss Jones.

The stone, a water-worn boulder, stands about 5 ft. 6 in. out of the ground, is about 3 ft. 6 in. in breadth, and 2 ft. 6 in. thick, becoming narrower at the top, somewhat like the comb of a gun stock. This sharp edge is used as the base line of an Ogam inscription. On the front is a cross in a circle, and below it the following inscription in debased Latin capitals in three horizontal lines :—

MEMORIA
VOTEPORIGIS
PROTICTORIS

The letters were originally very lightly cut, and the stone seems to have weathered, so that the inscription is not easy to decipher ; but such is my reading, and I translate it—

The Monument¹
of Votepore
the Protector.



Debased Latin Inscription on Tombstone of Votepore
at Llanfallteg, Carmarthenshire.

The Ogams on the top are much more deeply cut, but I could make nothing out of them, so forthwith sent the rubbing off to Professor Rhys, who has kindly taken the matter in hand, and informs me that he has

¹ In ecclesiastical Latin *memoria* has this meaning. See Lewis and Short's *Latin Dictionary*. The word *memoria* also occurs on the Ogam stone, No. 1, at Lewannick in Cornwall, illustrated in *Arch. Camb.*, 5th Ser., vol. ix., p. 251.

had difficulties as to the base line, but that he now finds the Ogam correspond to the Latin.

Hitherto, I believe, no Ogam epitaph has been discovered commemorating a historical name. The reason is not far to seek. This character was in use during the darkest period of the dark ages, after Roman culture had died out, and before Teutonic or Scandinavian semi-civilisation had come in. The country was so cut up that its rulers were too local to be remembered. History was indeed making, but historians were wanting, with one unimportant exception.

Gildas, who is reported to have died about 570, wrote what he was pleased to call a history; also an epistle to five chieftains: Constantinus of Damnonia, Aurelius Conanus of Powys; *Vortiporius, tyrant of the Demætæ*; Cuniglassos, of some unknown territory; and Magoclunos or Maelgwn.

Nennius, who lived nobody knows when, refers to this same Vortiporius as Guortepir, son of Aircol, son of Triphun.¹

Geoffrey of Monmouth, who lived in the twelfth century, and was a more outrageous romancer than his predecessors, states that "after Conan, Wortiporius governed the people carefully and peacefully for four years."

In the *Myvyrian Archaiology*, a modern collection of Welsh histories, vol. ii, page 359, it is stated that Gwrtheyyr succeeded Cynan Wledig as King of the Britons, and after four years was succeeded by Maelgwn Gwynedd. This tradition, for it can scarce be called evidence, goes to show that in the Ogam-using period there was a chieftain called Vortipore, who reigned in Demetia. We have found a tombstone with an Ogam inscription to Votipore at Llanvallteg, which is about the centre of ancient Demetia.

¹ Harleian MS. 3,859, fol. 193b, quoted in *Celtic Britain* by Prof. Rhys, p. 120.

Postscript. Oct. 8th, 1895.

Since the above written notes were in print, Miss Bowen Jones has identified the original site of Votipore's stone. A man has been found who helped to drag it from a ditch outside Castell Dwyran churchyard, and a churchwarden who remembers when it stood on the south side of a stile opposite to the west end of the church. This was in or about the year 1874.

On Oct. 7th, Professor Rhys, Mr. Henry Owen, and myself, visited Castell Dwyran Church and the Votipore stone by invitation from Miss Bowen Jones. We first went to Castell Dwyran Church, and found that the stile already mentioned has been replaced by an iron wicket-gate. The church, restored (apparently with care and feeling), contains a low-pointed, arched doorway on the west; and the lights are all pointed, with a very slight trefoil. These are most of them original. The building is interesting, but exhibits no signs of extreme antiquity.

We then turned our attention to the immediate neighbourhood. A large field adjoins the northern bank of the churchyard, which is known as "Parc y Eglwys". Concerning this meadow tradition declares that although it is permissible to plough that portion of the field which lies farthest from the church, the piece adjoining the yard must not be broken up, else there will be thunderings and lightnings, and the cattle will die.

On visiting this mysterious meadow we at once perceived signs of foundations, apparently large hut-circles. The aged churchwarden was again called to our assistance, and declared that in the days of his youth this portion of the field was fenced off, and he showed us an ash-tree which marked the position of the old bank. This place, we conclude, is the site of the Castell which gives its name to the church and parish.

We then proceeded to Gwarnmacwydd. Professor Rhys examined the stone, and, I am pleased to say, adopted my readings of the Latin legend.

The discovery of a Goidel Protector ought to be a source of joy to all true Irishmen, for now Oliver *must* take a second place.

E. L.

NOTES ON THE INSCRIPTIONS ON THE TOMBSTONE
OF VOTEPORIS, PRINCE OF DEMETIA.

BY PROFESSOR JOHN RHYS, LL.D.

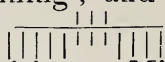
MR. LAWS has been good enough to send me several rubbings of the Llanfallteg stone, so I willingly comply with his and the Editor's wishes in giving my readings of them, and some notes of my own by way of explanation. To the best of my belief the Roman legend reads as follows :—

MEMORIA
VOTEPORIGIS
PROTICTORIS.

I see no room for doubt except in the last line, the first letter of which I take from Mr. Law's reading; then the c may be a g, but I cannot believe it a round €. For the *gt* we should have analogy in *Hogtavis* on the little Trefgarn stone, and in *Maqui Quagte* on one of the Caswilia stones. In any case we have in the last line a form of the Latin *protectoris*, genitive of *protector*, which occurs spelled in Greek *προτεκτωρ*. For my part I should render the whole as "The Monument of Voteporis the Protector". With regard to the Ogam, the rubbings, as usual, do not clearly indicate the edge of the stone, which edge forms the stem line for the scoring. I was at first led to think that the Ogam read:—



However, I soon saw that the penultimate group was $//1\ ga$, but I was still troubled by the inexplicable

lack of vowels at the beginning ; and I thought the reading might possibly be  nus ; but that led to nothing except my writing to Miss Bowen Jones to ask her kindly to examine that part of the edge. She was good enough to do so, and her copy reads thus :—

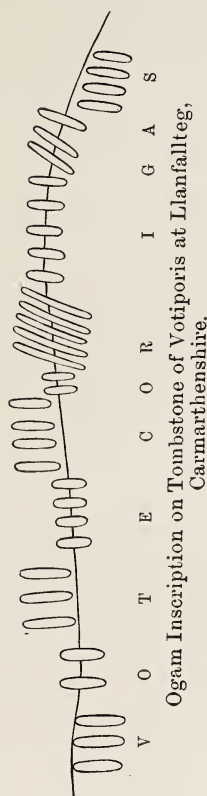


This, with the correction already suggested, makes :—



and the correspondence between it and *Voteporigis* in the other legend is such, that it forces upon me the conviction that the one name is a translation of the other. Here we have a *c* in the Ogam (for an earlier *qu* before *o*) responded to by a *p* in the Latin form, which has been based on the Brythonic equivalent. The next question which occurs to me is, what one is to make of the *g* ? Is it a part of the word which was in Old Irish *rī*, genitive *rīg*, for a still earlier *rīx*, genitive *rīgas* ? As I cannot, in this way, make anything of the name as a whole, I try another, and treat the *g* as representing the semi-vowel *i* or the spirant consonant cognate with it. I mean, in fact, the same sound which we have represented by *g* in the genitive *Avittoriges* in the Ogmic legend on the Eglwys Cymun stone : the nominative as given in the Latin is *Avitoria*. In that case the word would seem to be of the same declension as *Turanias* on an old stone in Kerry, the early nominative implied being probably *Turanis* ; and the Brythonic should probably be here *Voteporis*, genitive *Voteporios* or *Voteporigos*. In other words, if *Turanias* had been written in the same way as *Voteorigas* we should have *Turanigas* : similarly the *Porius* of the Llech Idris stone would become *Porigus*,

and, I was going to add, Gildas's *Vortiporius* as *Vorteporigus*. As a matter of fact, he only gives the vocative *Vortipori*, as to which I have no doubt but that the



same name was meant, and that we have accordingly to correct the *Vortipori* of the better manuscript of Gildas into *Votipori*. However, the error must be an old one, by no means confined to writing; for the redundant *r* is present, not only in Nennius's *Guortepir* and all the forms in the pedigrees copied by me in the *Archæologia Cambrensis* for 1892, pp. 64, 65, but also in the derivative name *Gurthebiriuc* of *Ecclesia Gurthebiriuc* mentioned in the *Book of Llan Dâv*, p. 201. The presence or absence of the *r* does not, however, cover the whole difficulty: a name of the form *Vote-pori*- should yield in later Welsh *Guot-byr*, *God-byr*, or, perhaps, *Guoth-byr*, *Gothbyr*.¹ The explanation, doubtless, is that the compound was influenced by the false analogy of such a name as *Vortigern*-, which is made up of *Vor-tigern*-, not *Vorti-gern*-. So that *r* was introduced into the first syllable, and the accentuation of the whole word altered

as if it had been made up, not of *Vote-pori*-, but of *Vortepori*. That the former was the original composition of the word we know from the existence of the Latinized Brythonic form *Porius*, which makes quite correctly in Welsh *Pyr*, mutated *Byr*, as in *Mainaur Pir* in the *Book of Llan Dâv*, p. 124, for what is now written in English *Manorbeer*, the name of a castle on the south coast of

¹ One of the MSS. referred to, namely, Bodley's *Rawlinson*, B. 502, gives the name in the dissyllabic form of *Garthuir*; but I cannot attach much importance to that, seeing how the other Welsh names have been mauled by the Irish scribe of the pedigree.

Pembrokeshire, within sight of Caldey Island, which is in Welsh *Ynys Byr*, described in the *Life of St. Paul of Leon* as “quædam insular *Pyrus* nomine”. The name *Pyr*, *Porius* has probably a nearly related form in the Welsh word *por* used in poetry, and supposed to mean a sovereign or lord. The other part of the name, *vote*, is to me very obscure ; but that is of no importance to the discussion of the name as a ready-made compound.

Not only do I consider that the name *Votiporigis* or *Votecorigas* is practically identical with that of Gildas's aged king of the Demetæ, but also that our monument is the tombstone of no other man, probably, than that king. This raises the question of the meaning of the title of *protector* given to the deceased, and on turning to the dictionaries I feel disposed to fix on the word in the sense of a guardian or protector of the person of the Emperor. It was a title of some standing in the time of Ammianus, from whom I see quoted the words : “ *Post dignitatem protectoris atque tribuni comes præfuit rei Castrensi per Africam*” (30.7.3. De Gratiano). It is not improbable that Voteporis found the title as it were inherited by the heads of his family, and continued in use after they had ceased to owe allegiance to Rome. But there is another possibility, namely, that there was somebody in Britain itself who had taken the place of the Emperor of Rome, and claimed Voteporis' allegiance. The most powerful, however, of Gildas's contemporaries here was Maglocunos, whose rule was a continuation perhaps of that of the *Dux Britanniarum* of the Roman system, but we have no indication that he ever took the title of emperor, and his descendants appear as kings, not emperors, of Venedot or Gwynedd ; but there was one and one only whom Welsh tradition calls *amherawdyr*, or *imperator*, and that was Arthur, whose power may have been substantially that of the *Comes Britanniae*, who ranked above the *Dux*, and had, theoretically at least, no territorial limit to his

power within Roman Britain. So far then as the title of *protector* goes, its presence makes rather for than against the view, that we have here to do with the tombstone of the King of Dimetia. Voteporis was descended from the chief of the Déisi, who came over from Ireland in the third century, but his pedigree shows Latin leanings in its names: thus his own father was *Aircol*, i.e., *Agricola*, and his grandfather was called *Tryphun*, *Triphun*, or *Tryffin*, derived, probably, from some such a classical name as *Trophonius*—for this suggestion I am indebted to my friend Professor Sayce. The Irish forms of *Triphun* in the manuscripts already mentioned are *Tresund* and *Triusin*, also (less correctly, doubtless), *Trestin* and *Tristin*: the change of the sound of *f* into *s* is known in other words in Irish.

But to return to the term *protector*, whatever its exact import may have been, I have little doubt, as already suggested, that the application of it to Voteporis was merely the continuation of a practice in which the heads of his family had indulged from the time of Roman rule in the Island down to the day of his own death. And it is very curious that we should have *Protector* in the made up portion of the pedigree as given in the Harleian MS. 3,859: I copy it from Mr. Phillimore's edition in the *Cymmrodor*, ix, p. 171, as follows from Voteporis backwards:—*Guortepir* [that is, *Voteporis*], *map Aircol*, *map Triphun*, *map Clotri*, *map Gloitguin*, *map Nimet*, *map Dimet*, *map Maxim guletic*, *map Protec*, *map Protector*, *map Ebiud*, *map Eliud*, *map Stater*, *map Pincr misser*, *map Constans*, *map Constantini Magni*, *map Constantii et Helen. luitdauc. que de Brittannia exiuit*. Some of this is to me gibberish: for instance, I can make nothing of *Pincr misser* or of *Protec*, though one of the pedigrees to which I have already alluded, namely, Jesus College MS. 20, has a name *Prwtech*. On the whole I am inclined to think that *Protec* is only the unfinished writing of *Protector*, and that the

latter itself was only the title or epithet that should have followed some other name. Had this part of the pedigree been genuine, I should say that the scribe meant to write Protector twice, as the title of two men whose names he was unable to decipher in the manuscript which he was copying; he would thereby keep the number of generations unaltered. But in any case why should he have chosen *Protector*, unless it was a term which had come down from Roman times? I will say no more, except that I have risked so many wild suggestions only in the hope of seeing the whole subject of the inscription handled by somebody whose grasp is less feeble than mine.

Postscripts, Sept. 19,

1. Dr. Whitley Stokes, to whom I have submitted my readings of the stone, and whose opinion I have asked as to the name Voteporis, has made me several suggestions. He would explain the name to mean "wound-inflictor" or "wound-maker", and connect the *vote* with Ir. *fothea*, "*mordeam*", and *futhu* (accusative plural), *stigmata*; but he has some hesitation as to the Greek οὐράω, "I wound", and ἄτη, "bane, ruin", as both are supposed to have had the nasal which we have in *wound*. It seems unproved, however, that the Lithuanian *rotis*, "an ulcer or abscess", had an *n*; and in any case the Celts may have had the word corresponding to English *wound* without the *n*: witness Welsh *ystrad*, "the flat land by a river", formerly *istrat*, Ir. *srath*, of the same origin as English *strand*.

As to the latter part of the name, *pori-s* or *cori-s*, he would connect it with the Welsh *peri*, "to cause". This had occurred to me too, but I had rejected it on account of the difference of vowel. I am now inclined, however, to come back to it, and suppose the *e* of *peri* to have been introduced through the third person singular, *peir*, now *pair*, "causes, will cause", which

may be regularly derived from a form, *pori-et* or *pori-at*. If so, *peri* is to be equated with the Irish verb *cuirim*, “I put, place, give”, and many other meanings. Welsh *por*, “*dominus*”, would belong to the same stem in case this proves correct.

2. I hasten to forward the following letter, which I have received this morning, from Miss Bowen Jones, dated Gwarmacwydd, Sep. 18, 1895 :—

“I am glad to say that there is no doubt that the last Ogam characters on the stone are, as you surmised, $\frac{||}{||} \frac{||}{||}$, and not $\frac{||}{||} \frac{||}{||} \frac{||}{||} \frac{||}{||}$ as I thought at first.

“Since writing to you I have been talking to an old workman of ours, and he tells me that when Castledwyran Church was restored, about twenty years ago, a large stone, which had been lying down under a hedge outside the churchyard, was brought here when the *débris*, after building, was cleared away. I was a girl at school in London at the time, so do not remember anything about it ; but this must be the stone, for Castledwyran Church is a very ancient one, dating (I have heard my father say) from the time of Vortigern, though I forget what his reason was for thinking so ; but the old road along which the pilgrims passed on their way to St. David’s was close behind the church.”

Reviews and Notices of Books.

THE WORKS OF THE REV. GRIFFITH EDWARDS, M.A., LATE VICAR OF LLANGADFAN, MONTGOMERYSHIRE. Edited by the Rev. ELIAS OWEN, M.A., F.S.A. London: Elliot Stock.

It will suffice for us to recommend this volume, containing the collected works of a good Welsh clergyman, antiquary and bard, to our readers in the briefest possible terms. Consisting mainly of parochial histories of three upland Montgomeryshire parishes—those of Llangadfan, Garthbeibio, and Llanerfyl, it appeals with especial force to Montgomeryshire men, and we have no doubt will be warmly welcomed by them. These were originally contributed to the proceedings of our daughter-society, the Powysland Club, and are, therefore, favourably known to many of our members. The papers on “Cantre’r Gwaelod” and “Ancient Britain” might have been omitted to the advantage of their author’s reputation, and without occasioning any loss to the reader. The longer poetical pieces are no better and not much worse than the average Eisteddfodic compositions; some of the shorter lyrics are pleasing. The common error of making the letters F.R.H.S. stand for Fellow of the Royal Historical Society is perpetuated on the title-page of the book.

A HISTORY OF THE WELSH CHURCH TO THE DISSOLUTION OF THE MONASTERIES. By the Rev. E. J. NEWELL, M.A. London: Elliot Stock.

Though there can be no question that Mr. Newell’s volume is the best history of the Welsh Church that has yet been written—a circumstance which in itself may be regarded as sufficient justification for its appearance—it adds so little to our previous knowledge that it cannot be said to take higher rank than that of a highly useful compendium of generally accepted facts and conclusions. It is possible that had the subject not been selected for competition at the Rhyl National Eisteddfod of 1892, Mr. Newell, who was the successful aspirant, might not have conceived the notion of writing a volume upon the history of the Welsh Church. His essay having obtained the favourable verdict of the adjudicators, the Venerable Archdeacon Pryce (himself the author of an excellent little History written for an Eisteddfod prize) and Mr. Owen M. Edwards of Oxford (whose presence as adjudicator on such a subject is as puzzling as that of a fly in amber), Mr. Newell naturally thought of publication. It was lucky for him that his

essay did not fall into the hands of the National Eisteddfod Committee, whose "time" conditions necessitate the issue of the successful compositions with all their blushing imperfections thick upon them; and that since the competition he has been enabled, as he informs his readers, to devote "further time and attention to the subject, with the result that I have added very considerably to the size of the history, and have practically re-written the whole, with the exception of the first three chapters". We have said that Mr. Newell's History deserves high praise as a compendium of what is already known. It is written in an easy, lucid, and agreeable style, and is marked by fairness and candour. These are positive merits which we should gratefully acknowledge.

Having reiterated our opinion that this is the best history of the Welsh Church that we at present possess, let us examine it more closely and critically, and see wherein it fails to attain a front place in the corpus of our historical literature.

The periods into which Welsh Church history has usually been divided by its students are: (1) the Celtic period, also frequently called the Roman period; (2) the pre-Norman period; (3) the post-Norman period, which is often made to cover everything down to the Reformation, and comprising many side issues and subsidiary points of interest; (4) the post-Reformation, or modern period. Most of the materials for the first three of these periods are to be found in the easily procurable editions of the various historical writers and chroniclers, and have been collected together in the first volume of Haddan and Stubbs' *Councils and Ecclesiastical Documents*. In addition to these are the mediæval hagiologies contained in the volume known as the *Cambro-British Saints*. These are the sources to which most of our Welsh Church historians have resorted; as we gather from Mr. Newell's preface and explanations, they have also been the chief founts upon which he has relied. This, of course, must always, and for every subsequent historian, be the case. Our complaint against Mr. Newell's book, as the latest contribution to the subject, is that it really carries us on no farther than we were before, notwithstanding that British and Continental writers are demonstrating how much can be extracted from the original study of these well-known materials in the light of modern comparative methods. Take Mr. Newell's first chapter on "the Church [of Wales] during the Roman Period", which opens thus: "The date of the introduction of Christianity into Wales is not recorded, and cannot be determined with precision. Yet there is a certain amount of evidence from which we can draw a probable inference respecting it. Our earliest and best authority on Welsh Christianity is Gildas, who lived in the sixth century, and who supplies us with a picture of the state of society in his time, overdrawn perhaps, but instructive, and corresponding in its main features to the indications found in other sources of information." Following upon this we have the marshalling of the evidence, if evidence it can be termed, derived from the statements of the

early ecclesiastical writers, the stories of Brân and of Lucius, the references to British bishops at the Councils of Arles and Arminium—all of which has been done over and over again, and which leads Mr. Newell to the conclusion that there is plain, unmistakeable evidence that a Church existed in Wales at that period, that it was doing a good work, “for it was pure in doctrine, although unused to theological subtleties, and probably unlearned”, that the dwellers in the gorgeous Roman villas knew little of the work that was going on all around them, and cared less, for “the archæologist may search in vain amid the relics of Roman greatness for imposing monuments of British Christianity”. Setting aside with merely a remark the idea that the archæologist who knows his business would ever think of searching amid the relics of Roman greatness (by which we presume Mr. Newell means the ruins of Roman cities) for imposing monuments of *British* Christianity, it is by no means clear what Mr. Newell means by “British” and “Roman” in this connection. By the year 300 A.D. there were numbers of Britons who had no doubt assumed all the external appearances of “Romans”, and numbers of “Romans” who in their course of life were not to be distinguished from “Britons”. Even of the great Roman towns we know so little that it would be rash indeed, after the discoveries at Silchester (which were known before the publication of Mr. Newell’s work), to say that archæologists may vainly look for monuments of Christianity in Roman Britain though they may not prove “imposing” or have anything “British” about them. The Rev. Hugh Williams, Professor of Church History at the Theological College, Bala, in what is beyond question the ablest contribution to the history of the Welsh Church in the fifth and sixth centuries that has hitherto been made (*Transactions of the Hon. Society of Cymmrodorion*, Session 1893-94), observes upon the important point we are at present discussing—“Christian churches there were in Britain, undoubtedly, from very early times; yet I have been driven to the conclusion that there was no really British Church, that is, a Church of the native Celtic inhabitants, before the fifth century. The Church, three of whose bishops attended the Council of Arles, was the Church of the resident Roman population, not of the people of Britain. When Hilary Pictavensis in A.D. 358, writes from exile to his ‘brethren and co-bishops of Germania Prima and to the bishops of the Provinces of Britain’, congratulating himself and them upon their firm orthodoxy in the Arian controversy, he writes to men that were Romans living among a native non-Christian population. Those British bishops (κατὰ Βρεττανίαν) mentioned by Athanasius as adherents to the faith of Nicea; the three bishops too poor to travel at their own expense to the Council of Arminium in A.D. 350; the Christians in Britain referred to by Chrysostom, and the pilgrims to Jerusalem from this island mentioned by Jerome, were, if I am not mistaken, not men of British blood, but Romans in language and culture, probably also in race” (p. 57). Whether the Romanised population

of Britain, between the years 300 and 400, were "Romans in race" or whether they were not—in the discussion of which a further elucidation of terms would be necessary—we consider that Professor Hugh Williams has, in his subsequent pages (*op. cit.*), clearly made out his position that a native or Cymric Christian Church is found for the first time not earlier than the fifth century. This, of course, assumes the Roman period to have closed, as it actually did, in the year 410; but Mr. Newell brings within its range the first Order of Irish and Welsh Saints, and he is, therefore, able to refute the opinion which he imputes to Professor Rhys, of the "early British Christians as so far influenced by pagan superstitions as scarcely to hold Christianity in any restricted sense of the term".

Passing from this period to the subsequent one, in which there can be no doubt of the existence of a genuine Cymric Church, we regret to find Mr. Newell has nothing to say upon the important question of the liturgy and ritual of this native Church, though the results that have attended the researches of the Rev. Professor Williams are exceedingly striking and far reaching. Mr. Newell believes in the Gallic origin of the first Christian Church in Britain, but does not notice the arguments of Mr. Willis-Bund in favour of its Irish origin. The writer of the present notice has always been disposed to agree with the view adopted by Mr. Newell, and he considers the oft-cited essay of the Bala professor of Church History makes the point absolutely certain. But Mr. Bund has made it equally clear that the external organisation of the Cymric Church was not Roman or Gallo-Roman. The shell within which the youthful Church was working out its life (to adopt the phraseology of Mr. Seebohm upon the somewhat analogous development of the early village community), was certainly tribal in construction, and was, therefore, native in origin. But beyond a few remarks on pp. 72-3 on the hereditary succession to ecclesiastical offices, Mr. Newell has left this branch of his subject unelucidated, though it is of the utmost importance to the proper understanding of much that is otherwise unintelligible in mediæval Welsh Church History.

Mr. Newell's chapter on "Early Welsh Monasteries", if containing nothing original in research or argument, is, nevertheless, an excellent statement of the subject, though we think that in adopting the descriptions of the monastic life of the early Welsh Church given in the hagiologies written centuries later, he has been somewhat uncritical. He leaves undiscussed the position of the bishop in the Welsh Church, as to which Mr. Willis-Bund has written: "It is difficult for us to realise a system where the ecclesiastical head of the district was not the bishop. That such was the system that prevailed in the Celtic Church as a whole is clear. The only question is whether the Welsh-Celtic Church was an exception to it. The Irish monastic records show clearly that in those establishments inferior monastic functionaries, such as the scribe and others, were sometimes bishops. The failure of writers of the Latin Church to recognise this fact, and the consequent desire

to exalt the office of bishop by representing that the ecclesiastical ruler of a district must of necessity be a bishop ruling over a definite diocese, has done more than anything else to produce the confusion and difficulties that abound in early Welsh ecclesiastical history." (*Arch. Camb.*, 5th Series, No. xxix.)

We have delayed so long over the early period of Welsh Church history that we must hurry over the remainder of Mr. Newell's book. The gradual adoption of Roman usages is set forth with fulness and power. We are not sure that in attributing much of the hostility of the British ecclesiastical leaders towards the emissaries of Rome to "national hatred and the sense of old and of recent injuries" Mr. Newell is not laying too great stress upon racial and political differences, though these were no doubt amongst the causes. It was a conflict of systems, of organisation, rather than of races, and it must not be forgotten that the final triumph of the ecclesiastical polity of Rome was secured by a Celt, Elvod, Bishop of Bangor.

The period of Church history that receives its chief illustration from the various works of Giraldus Cambrensis, is, to our thinking, the most satisfactory portion of Mr. Newell's volume. He has told the story of Giraldus' famous struggle for the primacy of St. David's, its varying fortunes and desultory progress, with fulness and with fairness, and the voluminous writings of the celebrated archdeacon are placed under heavy contribution to supply not only the details of that struggle but to set forth the condition of the Church in the age of Gerald. Where the materials are ample there Mr. Newell is at his best, for he not only utilises them to their utmost capacity but gives due prominence to the really important details. His opinion of Giraldus, though severe, is marked by great acuteness, and we cannot say that it is unjust. We quote it as affording a good specimen of Mr. Newell's pleasant style, and as evidence of the fair and discriminating analysis to which he has subjected both the works and the character of Gerald.

"Gerald's claim to be a Welshman was derived wholly from his mother's mother; but the illustriousness of her birth procured him a certain amount of respect and reputation among the Welsh, which flattered his egregious vanity. As a Norman he might be ranked with other Normans of good birth, but as Gerald the Welshman he hoped to be conspicuous. Clever and restless, and with no undue bashfulness to keep him down, he rose from one position to another in the diocese of St. David's, through the patronage of his uncle, and in all proved himself active, not to say fussy; yet, though he may be credited with good intentions, he cannot be said to have effected any good. Though he posed as a Welshman, the customs of the Welsh Church were abhorrent to his soul, and he gained the archdeaconry of Brecon at the expense of an old Welshman, upon whom he brought the anger of the Archbishop of Canterbury, on the score of his being married. He, at one time the deputy of the English primate as Papal legate, to

bring the Welsh to better order, at another time was the champion of the national Church against the usurpations of the See of Canterbury. Too much of a Norman to satisfy the Welsh, he was too much of a Welshman to satisfy the Normans, and so both Normans and Welsh alike mistrusted him, and he failed wholly to attain the object of his ambition, the See of St. David's. As a historian, he gives us valuable information respecting the Church history of his times, yet coloured so much by his prejudices and his personality, that we are at times uncertain how far to believe him, greatly as we may enjoy the picturesqueness of his style, and the often unconscious humour of his narrative. His statements regarding earlier ecclesiastical history are often unscrupulous and false, and he must be accounted as one of the chief of those falsifiers of history who have done so much to obscure the story of the ancient Church of Wales. Yet he himself could be a most severe judge of other falsifiers, as may be seen from his story how Meilyr of Caerleon saw any number of lying devils when the 'History' of Geoffrey of Monmouth was offered to his gaze. Crafty as he thought himself, he was the easy prey of those who fooled him to the top of his bent, and when he supposed himself the duper, was often unconsciously the dupe. Had he been only Gerald de Barri the Norman, he might have lived a more useful life; had he been only Gerald the Welshman, he might at least have made a more honest and more brilliant fight for the metropolitanship of St. David's. As Gerald the Welsh-Norman, he is one of the most egregious and pitiful failures recorded in the pages of history, though his faults, like Boswell's, are half excused by his readers because, with charming ingenuousness he reveals them all himself".¹

It is perhaps a little hard to say that Giraldus "posed" as a Welshman, though he was the most enthusiastic, as he was by far the most able, upholder of Welsh claims. But he never got so far as to "glory in the name of Briton", as did George the Third; nor have we ever been able to make out the justification for the translation of his sobriquet of Cambrensis as "the Welshman" by his brilliant modern biographer, from whom it has been adopted by Mr. Newell. There are numerous instances of the addition of "Waleys" and "Wallensis" to the names of persons who were almost certainly not Welshmen, but who may have either resided or have at some period had such connection with Wales as to have given rise in their cases to the adoption of this particular designation in an age when qualifying marks of identification were necessary.

Mr. Newell's chapter on "The New Monasteries", though interesting, is too brief to be quite adequate. While he has Giraldus to go to Mr. Newell is all right, and he is careful to guard against a too ready acceptance of that ecclesiastic's diatribes against the regular clergy. But the darkness that covers the sub-

¹ As a Pembrokeshire man I must protest, in the strongest manner possible, against Mr. Newell's unqualified abuse of Gerald the Welshman.—Ed.

ject after the light thrown by the various writings of Giraldus is withdrawn, has nowhere been lifted by Mr. Newell; it remains just as dark as ever, though materials must exist that would help us to appreciate the course of monasticism in Wales, and to measure its gradual decline. The decline is unquestionable, but we are disposed to think that it was gradual, and that it reached to no lower depths than in the English houses. "One thing which eventually contributed to the fall", says Mr. Newell (p. 287), "was their frequent exemption from episcopal control and subjection to Rome only. This made them in a way the first English Roman Catholics, and the only communities that can be considered in any way the precursors of the modern Italian schism." We must point out that though most of the Welsh monasteries, being Cistercian foundations, were exempted from episcopal control, the natural inference from Mr. Newell's remarks, that those houses were practically left without control, would be altogether an erroneous one. Visitations were frequent even up to the Dissolution, and the drastic manner in which abuses were dealt with is evidenced by the compulsory wholesale removal of the monks of Strata Marcella, and their substitution by a company from Buildwas.

Mr. Newell's observation that "the great and bitter wrong inflicted upon [Prince] Llywelyn [ap Gruffudd] by the Church was his excommunication" savours of rhetoric rather than of history; it no doubt answered for Eisteddfod purposes, but it is one that Mr. Newell ought to have reconsidered. From Archbishop Peckham's point of view, the obduracy of Llywelyn, after all that the Archbishop had done for him, could have no other termination.

The policy of Henry VIII, in the suppression of the monasteries, does not, of course, find favour with Mr. Newell, and there are few historical writers now-a-days who have a good word to say of him, though they would probably be more sparing of their epithets than Mr. Newell has been. "The infamous Henry VIII", "the King to whom virtue and chastity were but empty names", smacks too much of the prejudiced ecclesiastic, and they consort oddly with the following sentence:—"Had the parochial tithes, which had been appropriated to the monasteries, been restored to the parishes from which they were derived, the parochial clergy might ever afterwards have held the name of Henry VIII in grateful and honoured remembrance." Are we to understand from Mr. Newell that this would have sufficed to whitewash the King "to whom virtue and chastity were but empty names", as the ecclesiastical odour of sanctity in which Charles the Second dwelt was sufficiently powerful to hide the infamies as well as the treasons (and, be Henry the Eighth what he might, he was, at all events, not ready to sell his country for foreign gold) of that worthy specimen of "divine right" from the clergy of his time? The moral of all of which is that when a man writes a History he should take steps to prevent the echoes of contemporary politics from intruding into his library.

We have noted a few trifling slips in our pleasant course through Mr. Newell's work. The Inscription on the Porius stone¹ does not read *Homo Xpianus fuit* (p. 141); Archdeacon Thomas has in our Journal (Series 5, vol. ii, p. 143) expressed his opinion that the correct reading is *Homo Planus fuit*. "Horddor" (p. 323) should be "Gorddwr", a well-known district on the borders of Montgomery and Shropshires. "Kirid" (p. 356) is a misprint for "Ririd". Richard, Bishop of Dover, did not visit the Welsh "monasteries" (p. 406, *note*); his journey into Wales to visit the friaries was not undertaken until two years after the fall of the lesser monasteries. The annual revenue of Vale Crucis was below £200 per annum at the Dissolution (p. 305); on the other hand, that of the Priory of St. John's, Carmarthen, was unquestionably above that amount, but was inaccurately returned in order to bring it within the scope of the Act of Parliament.

Archæological Notes and Queries.

FLINTSHIRE GENEALOGICAL NOTES.—In the interesting article which Mr. Ebbblewhite has contributed, under the above heading, to the July number of the *Archæologia*, describing the old pedigree of the family of Edwards of Rhual, I find on p. 195 the blazon of the peculiar coat of Ithell Anwyl of Northop, as impaled on the shield of Reece, son of Rynalt, who married Malt, daughter to Cwna ap Ithell ap Kenrick ap Ithel Anwyl. It is as follows: "*Per pale, gules and or, a hammock erect, in pale, argent, between two lions rampant addorsed, countercharged*" (*sic*, but no doubt a printer's error for *counterchanged*), "*armed and langued azure.*"

No one who has had experience of Mr. Ebbblewhite's accuracy in such matters can have any doubt that this is a complete description of the coat as depicted in the Edwards pedigree in 1619; but I find, on the authority of the late Mr. Joseph Morris of Shrewsbury, that in the MS. of the famous genealogist, Robert Vaughan of Hengwrt, there is the same blazon, with this significant addition after the word *hymmock*, "*a pellet inserted in the fork of the hymmock.*"



To this is appended a note in the handwriting of Mr. John Salusbury, as follows: "Ithell Anwyll.—This coate doth memorize the ould British exercise called Chware hymmock, now quite left off, and almost forgotten." It need hardly be said that *hymmock* is the old Welsh word *humog*, meaning a bat or racket.

On p. 192 Mr. Ebbblewhite refers to the vexed question as to what

¹ Mr. Newell is supported by so able an authority as the late Prof. I. O. Westwood with regard to the reading he has given of the "Porius" Stone, and when doctors disagree who shall decide?—ED.

coat of arms should be borne by the Prince of Wales in right of his Principality. I must own to a feeling of regret that he decided it in favour of the three lions passant, regardant, *coward*, and recorded his decision on the casket presented to the Prince and Princess at Carnarvon. Whatever may be the origin of this very mean coat—emblematical of the most abject cowardice—it cannot be denied that it appears, as Mr. Ebbblewhite tells us, “on the seals of Prince Edward, son of King Edward IV, and Prince Arthur, son of King Henry VII, as Princes of Wales”. But, so far as I know, it was never assigned to nor borne by any of the native Princes; and it has always occurred to me that it was intended by the designer to be an unmerited insult to a conquered but heroic nation, which had taken the whole power of the greatest of the Plantagenets to subdue, and a direct disparagement of their valour.

If it is desirable that Wales should be heraldically represented on the royal shield, a good deal might be said on behalf of *the three lions passant in pale* of Gryffith ap Cynan, the last Sovereign who bore the title of King,—a coat still used by his descendants. But perhaps much more might be urged in favour of the adoption of the coat of Llewelyn ap Griffith, the last Prince, namely, *quarterly, gules and or, four lions passant guardant counterchanged*. In Lewis Dwn (vol. ii) it is stated, on the authority of the late Sir S. R. Meyrick, that there exists in the British Museum a sketch of the intended procession for Queen Elizabeth’s funeral, in which these arms are displayed on the “Banner of Wales”, which was to be carried on that occasion by the Viscount Bindon; that the earliest coeval document in which they are mentioned is in the Life of Foulques Fitz-Warren, *temp.* Henry III (1216-72), also in the British Museum; that in a representation of the heraldic quarterings appertaining to Queen Elizabeth, sketched in her time (College of Arms, 2 G. 4), the same arms appear in like manner; so also in Harleian MS. 6,085, and in L. 14, Herald’s College, as well as in an emblazoned MS. by Sir William Segar in the Library at Goodrich Court, dedicated to King James I. Enderbie, too, in his *Cambria Triumphans*, assigns these arms to Roderick the Great, King of all Wales, on the authority of Mills in his *Catalogue of Honour* (published 1610), and continues them to his descendants; and they were borne on his great seal by Owen Glyndwr, great-great-grandson, and heir of line, of Prince Llewelyn ap Griffith, who was also ancestor of the house of Tudor and of the present royal family. The list of authorities in favour of this coat might probably be added to; but in the meantime they appear to rebut the evidence quoted by Mr. Ebbblewhite in support of the *three lions coward*.

H. R. HUGHES of Kinnel.

ARCHAIC OYSTER-SHELL LAMPS IN GOWER.—During a visit to Gower in August I became acquainted with a mode of lighting, quite recently disused, which appears to be of great interest, and of which I have seen no description as occurring in Wales. A lamp

of the simplest kind, but of great utility, was almost universal in the cottages of the district until fifty or even forty years ago, as I find by conversation with the elder people in various parts of Gower. It was simply a large oyster-shell charged with fat—pig-fat for preference. The wick was of two kinds: one, a rush split into four, plaited loosely, and coiled slackly into the hollow shell; or of rag, twisted like a hank of yarn, or even simply folded. When properly twisted, as in the illustration, rag-wicks would last for many hours



Oyster-Shell Lamp used until recently in Gower.

Both rush and rag give a good light, and the old folk claimed for it some superiority over the candle of to-day, in that there was no "guttering", and a very strong draught could not blow out the flame. Although the use of these lamps survived to so recent a date, the younger people, as a rule, have never heard of them, while the elder remember them, and can still make the wicks and arrange the lamp, which, when made, was set to burn upon any small pot convenient. Probably this curious survival would occur on other parts of our coast, and it would be interesting to find traces of the usage elsewhere.

I am indebted for the specimens figured to Mr. Bevan of the "King Arthur", Reynoldston, for the rush-wick, and to Mr. Phil. Harris of Overton for the lamp and rag-wick.

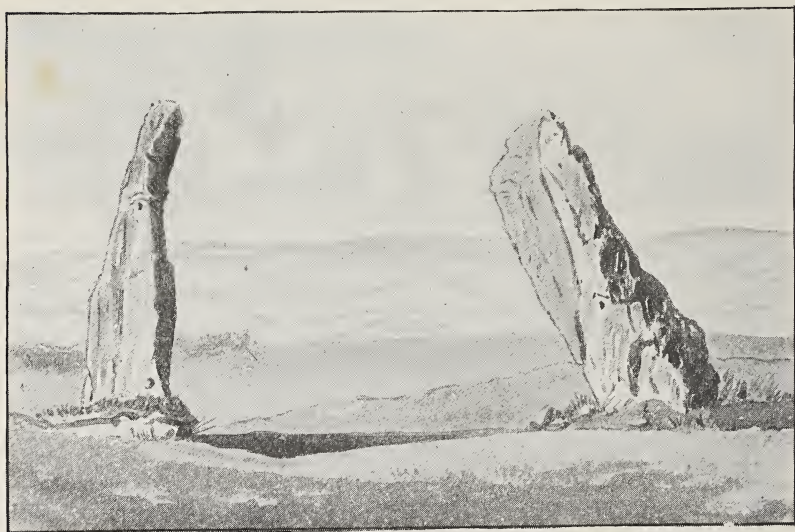
T. H. THOMAS.

CAER-HËN-EGLWYS OR CAE-YE-HËN-EGLWYS.—I wish to correct an inaccuracy which appeared on p. 337 of the October Number of the Journal for last year. The so-called maenhirs, instead of being about 20 ft. apart, as is there stated, are only 9 ft. apart; and the accompanying sketch, which is as accurate as possible, shows on the stone, on the west side, two holes which are exactly one above the other, and 2 ft. 10 ins. apart. They are $2\frac{1}{4}$ ins. deep. At the entrance to the field from the road, the gate is hung on a similar stone; but the

hooks on which the gate hangs pass clean through the pillars. I have, however, not the slightest doubt that the two stones are not maenhirs, but only common gate-posts.

The bank referred to on the same page commences on either side of these two stones, as is correctly shown on the 25-inch Ordnance Survey (a copy of which I append), and at times is very easily discernible. It encloses nearly a square plot, near the centre of which the ground is slightly elevated, and might very well be the foundations and base of a small church.

Thirty-eight feet from the hanging post is another similar stone, embedded in the hedge dividing Cae-ye-Hên Eglwys from the adjoining field, and close to which was the inscribed cross of Sutton stone spoken of on p. 327, and which has recently been removed to Margam.

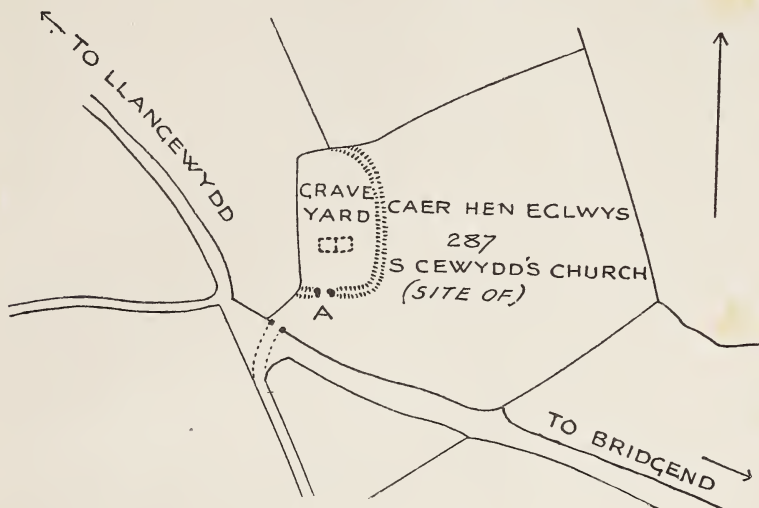


Menhirs at Caer-Hên-Eglwys, Glamorganshire.
From a Sketch by M. I. Llewellyn.

All the four stone posts mentioned (and there are many more in the vicinity, as the gates to almost every field are hung on them) are obtained either from Newton Down or from a field on the Llangewydd Farm (incorrectly spelt Llanguig on p. 327) close by. They are not quarried, but are simply taken from the surface of the land in their rough state.

With regard to the base of cross spoken of, there are three cross roads all within a quarter of a mile of each other, each of which has, or had within the last few years, its cross base, and one of which I once asked the late Mr. C. R. M. Talbot, M.P., to give me, as I feared it might be broken up for the roads, being in dangerous

proximity to a heap of stones for the purpose. His reply was a characteristic one, and no doubt a very proper one from an antiquarian point of view, viz., "Yes, you may have it, but you must not take it away, or it loses its value." The ruined mansion spoken of as "Llangwydd Court" was a monastic station under



Plan of Caer-Hên-Eglwys, Glamorganshire.
From the 25-Inch Ordnance Survey.

Margam Abbey, and I have no doubt in my mind that the crosses spoken of at the cross roads in the vicinity (and which I have already mentioned) were erected by its pious inmates to remind them of their religion, and certainly not for boundary purposes.

Baglan Cottage,
April, 1895.

R. W. LLEWELLYN.

THE INSCRIPTIONS AT CAREW, FETHARD, AND BAGINBUN.—In the last number of the *Journal* we unintentionally did Lord Southesk an injustice in having overlooked his letter, which appeared in the *Academy* for January 12th of the present year. In this letter his lordship gives up the theory (founded on imperfect information) that the Baginbun inscription was a forgery, and should be read,—

Luri O'Phaill
-leuc Phen
Phethaird¹

We beg to apologise to Lord Southesk for our oversight, and in

¹ See *Academy* for October 13th, 1894.

order to do him full justice we reprint his letter from the *Academy* of January 12th, 1895,—

“BAGINBUN, FETHARD, AND CAREW.

“Brooklands, Jan. 1, 1895.

“Having made a careful study of various rubbings, drawings, and photographs of the inscriptions at Baginbun and Fethard in Ireland, and Carew in Pembrokeshire, with which I have been favoured through the kindness of Col. Vigors, I am convinced that my doubts regarding the first of the three,—founded on imperfect information, and too hastily expressed in a former letter (*Academy*, Oct. 13, 1894) were altogether groundless; and in reparation of a regretted mistake I now ask leave to offer some remarks on the whole subject, tending, I hope, towards a decipherment of those remarkable legends.

“Mr. Macalister (*Academy*, Nov. 10, 1894) has given it as his opinion that the Carew and Fethard inscriptions are ‘practically identical’, and that the ‘Baginbun and Castle inscriptions have more than a superficial identity’. This I entirely accept. But it seems to me that we may venture a step further; and my present object is to show reason for thinking that all three of the inscriptions are identical, or are intended to convey an identical meaning.

“In the absence of diagrams from the originals, I have tried to make my remarks intelligible by tentatively transliterating the three inscriptions, and tabulating them together in that form, each letter with its own number beneath. For present purposes I have divided the words by using initial capitals, though no such distinctions are to be found in the original legends. As a working hypothesis I assume (what I will endeavour to show) that the inscriptions are practically identical, and may be used to interpret one another; that the Baginbun inscription, which is the fullest, is the earliest; that the Fethard inscription, once nearly identical with the former, comes next; that the Carew inscription is the latest; and that subsequently to its appearance, the Fethard inscription was altered so as to assimilate it to that at Carew.

INSCRIPTIONS.

“ <i>Baginbun</i> : L—M			a	q	G	i	t
1	2		3	4	5	6	7
i	e		u	t	Q	e	n
8	9		10	11	12	13	14
Q	e	t	h	t	i	e	gh
15	16	17	18	19	20	21	22
			P				
“ <i>Fethard</i> : M			a	q	G	i	t
1			2	3	4	5	6
			P				
			u	t	Q	e	—
7			8	9	10	11	12
C	e		t	-	t	e	gh
13	14		15		16	17	18

"Carew :	M	a	p	-	G	i	t
	1	2	3	4	5	6	
	e	u		t	P	e	
	7	8		9	10		11
	C	e	t	t	e	y	
	12	13	14	15	16	17	

"ANALYSIS OF THE LETTERS.—*Baginbun Inscription*.—No. 1, L. Compare similarly formed L beginning early Irish inscription, 'Lie Colum...', at Gallarus. z would seem to be meaningless. No. 2, M. Preceded by an oblique stroke to mark abbreviation and division. No. 3, A. No. 4, q. Mr. Nicholson thus reads the letter, and in the present inscription it seems to be so. No. 5, G. Nos. 6, 7, I, T. Similar combinations of I and T are found in numerous examples. The letters corresponding to Nos. 5, 6, 7 are undoubtedly G I T in the Fethard and Carew inscriptions. No. 8, I. Damaged, but apparently I. If not, perhaps H? Peculiar to this inscription. No. 9, E. Occurs in Pictish (?), Welsh and Irish inscriptions (e.g., Fòrcus, Guòrgoret, Fintòn), and must be E, or a modification of it. No. 10, U. No. 11, T. Could hardly be anything else. No. 12, q. Same letter as No. 2. If not q, it must be f, ph, or p. It is said to appear as F in early Anglo-Saxon MSS. (Astle, *Or. of Wr.*, p. 97). Not known to me in any ancient Irish or British lapidary inscription. No. 13, E. No. 14, N. Unrepresented in the other inscriptions. Slightly differs from No. 1, and might be L, but could hardly be z; seems to be N set on end. No. 15, q. Corresponds with c in Carew inscription. No. 16, E. The bar does not quite cross the circle, but this seems unimportant—cf. similar position of bars in round E's in the other inscriptions, and see examples at St. Vigeans, etc. No. 17, T. Perhaps D, but T. corresponds with Carew and Fethard, and seems more likely. No. 18, H. A peculiar form. It resembles A reversed, but can hardly be so here, nor can it be the Runic K. Is the point beneath it significant? No. 19, T. The tail is curled up into a circle, which seems a tendency in this inscription (see Nos. 5, 17, 22). Nos. 20, 21, I, E. Mr. Nicholson thus reads the compound letter. It corresponds with E in the Carew inscription, and with what seems to be E in the Fethard inscription. No. 22, GH. Hard to determine, but Mr. Nicholson's rendering seems most probable. Fethard is here equally difficult, and Carew gives an apparent Y.

"*Carew Inscription*.¹—Most of the letters are unmistakable, only Nos. 3, 10, 17 leaving room for doubt. Nos. 3, 10, P. The import of the angled form at the back of No. 3 is uncertain; might it mark an aspiration approximating P to Ph? This projection is absent in No. 10. Both have been read as R; No. 10 might perhaps be so, but not probably, to judge by situation and analogy; this equally applies to No. 3, which moreover shows too long a tail,

¹ I take the Carew inscription from a drawing and rubbing by Mr. Romilly Allen. Some of the letters (notably Nos. 3, 10, 15, 16, 17) differ from those in Hübner's *Ins. Chr.* and Westwood's *Lap. Wall.*

besides having an inappropriate back-angle. The corresponding letters at Baginbun and Fethard could not represent *ε*. No. 17, *Υ*. Beneath a well-defined *Υ* appears an upcurved form, which must have some significance. If the last letters of the other inscriptions are rightly read *GH*, it seems possible that this curve denotes an aspiration, modifying the pronunciation of *Υ* into some such sound as *Yeh*, which would resemble the Baginbun and Fethard *Iegh*.

"Fethard Inscription.—As previously stated, I assume that this inscription was at first nearly identical with the Baginbun inscription, but was afterwards altered in order to assimilate it to that at Carew. My reasons for thinking so will appear in course of the analysis. This inscription, it may be noted, is less symmetrically arranged than the others, two of its letters (Nos. 13, 18) projecting on either side beyond the rough parallelogram occupied by the rest of the legend. Nos. 1, 2, *Μ*, *Α*. Correspond with forms at Carew. No. 3, *Ρ*. (*Ph*?). Resembles No. 4, *Q* at Baginbun, but the top is slightly flattened and slightly projected at right, approximating it to the subsequent No. 10. Nos. 4, 5, 6, 7, 8, 9, *G I T E U T*, closely resemble the corresponding letters at Carew. In Baginbun there is an additional letter here, viz., *I* or (*Η*?) preceding the *E*. No. 10, *P*. At the back of the head there are uncertain traces, which may be the remains of a form matching that behind the head of No. 3 at Carew. No. 12 (?). Two firm horizontal strokes, answering in place to No. 14, *N*, at Baginbun, but having no counterpart at Carew. Faint markings appear above these well-defined strokes (though no trace of a third parallel score); but these hardly seem significant, and I incline to think that the strokes represent an abbreviation, caused by the erasure of a letter once correspondent to No. 14, *N*, at Baginbun. No. 13 *c*. This outstanding letter is much damaged, and there are slight indications of a vertical line between the horns of the *c*, suggesting a minuscule *q*; but Mr. Du Noyer's drawing, of some thirty years ago, shows the letter as *c*. Nos. 14, 15, *E*, *T*, as at Carew. No. 16, *T*. Preceding this letter there is a space, occupied by a point, which exactly leaves room for a form equivalent to No. 18 (*Η*?) at Baginbun. No. 17, *E*. This letter, which matches No. 16 *E*, at Carew, resembles the right-hand part of the compound form Nos. 20, 21, *i*, *E*, at Baginbun, with the end of the loop removed. A space, occupied by a point (or two points?) appears where the left-hand part of the Baginbun compound form should be. Neither here, however (as I am informed by Colonel Vigers), nor between Nos. 15 and 16, are any clear traces of erased letters visible on the stone; but this signifies little, for the erasures may have been originally complete, or time may have removed the slight vestiges of an imperfect deletion. No. 18, *GH*. Like No. 13, this curious letter stands outside the rest. Moderate changes on its forms would assimilate it to the final letters at Baginbun and Carew: additions in the former case, subtractions in the latter.

"ANALYSIS OF THE WORDS.—*Bag.*: *L*. Abbreviation for *Lie* stone.

Compare Irish inscriptions, 'Lie Colum . . .' and 'Lie Lug-naedon . . .' (M. Stokes, *Chr. Ins.*, ii, pl. v, vi). This letter does not appear at Carew and Fethard. The oblique line that follows approaches the next letter, but forms no part of it, and probably marks contraction and division. *Bag*: MAQ; *Car.*, *Feth.*: M A P (M A P H?)=son. *Bag.*: G I T I E U T; *Car.*, *Feth.*: G I T E U T; a proper name. Compare 'Gideo' (Wareham, Dorset) in 'Catgug ic fhus Gideo[nis?]'—(Hübner, *Ins. Br. Chr.*, No. 32). *Bag.*: Q E N=Ceann, Cenn, etc. (*Ir.*), Quien (*Arm.*); head, chief. *Car.*: P E; *Feth.*: P E=; for Pen, Penn (*Wel.*)=head, chief. At Carew the final N—once perhaps represented by a now effaced contraction mark is entirely absent. I admit the difficulty, and would ask whether there is any precedent for such an omission, or if possibly the spelling indicates some local pronunciation? In analogy with Baginbun, N (or at least some letter) ought to be there; and at Fethard we find in its place a significant gap, marked with two arbitrary scores. *Bag.*: Q E T H T I E G H; *Car.*: C E T T E Y (H?); *Feth.*: C E T . T . E Y (H?). A tribal, family, or official designation. A similar name occurs in an Ogam inscription at Bullinrannig, Kerry—'Maqqi Qettia', regarding which Mr. Brash wrote as follows: 'The name probably reads Cetti, as Q is frequently used for C. We find Ceat . . . in the prehistoric period as Cat . . . Caette and Caetti in *Mart. Don.*, pp. 284, 375. The Catti were a tribe of North Britain' (*Og. Mon.*, p. 209). A tribe in Somersetshire were also designated Catti or Cassi. The tribal names in question, and many proper names beginning with Cad or Cat, are no doubt connected with Cad (*Wel.*), Cath (*Gael.*)=battle, fight; Cathach (*Gael.*)=a warrior. The two final words in each of the present inscriptions may perhaps be linked together—Qen-Qeth-tiegh, Pe(n)-Cetty—and held to signify either (1) Chief of the Cetti or Catti tribe or family; or (2) Chief of the warriors, analogously with such words as Ceann-cinnidh, Pen-cenedi (*Gael.*, *Wel.*) Chief of a family; or as Gaelic Ceann-cheud, Chief of a hundred (centurion), and Welsh Pen-cun, Chief leader, Pen-chyngor, Chief counsellor.

"The whole legend would thus translate:—[Stone] of Mac-Giteut, Chief of the Catti—or, Chief of the Warriors.

"SOUTHESK."

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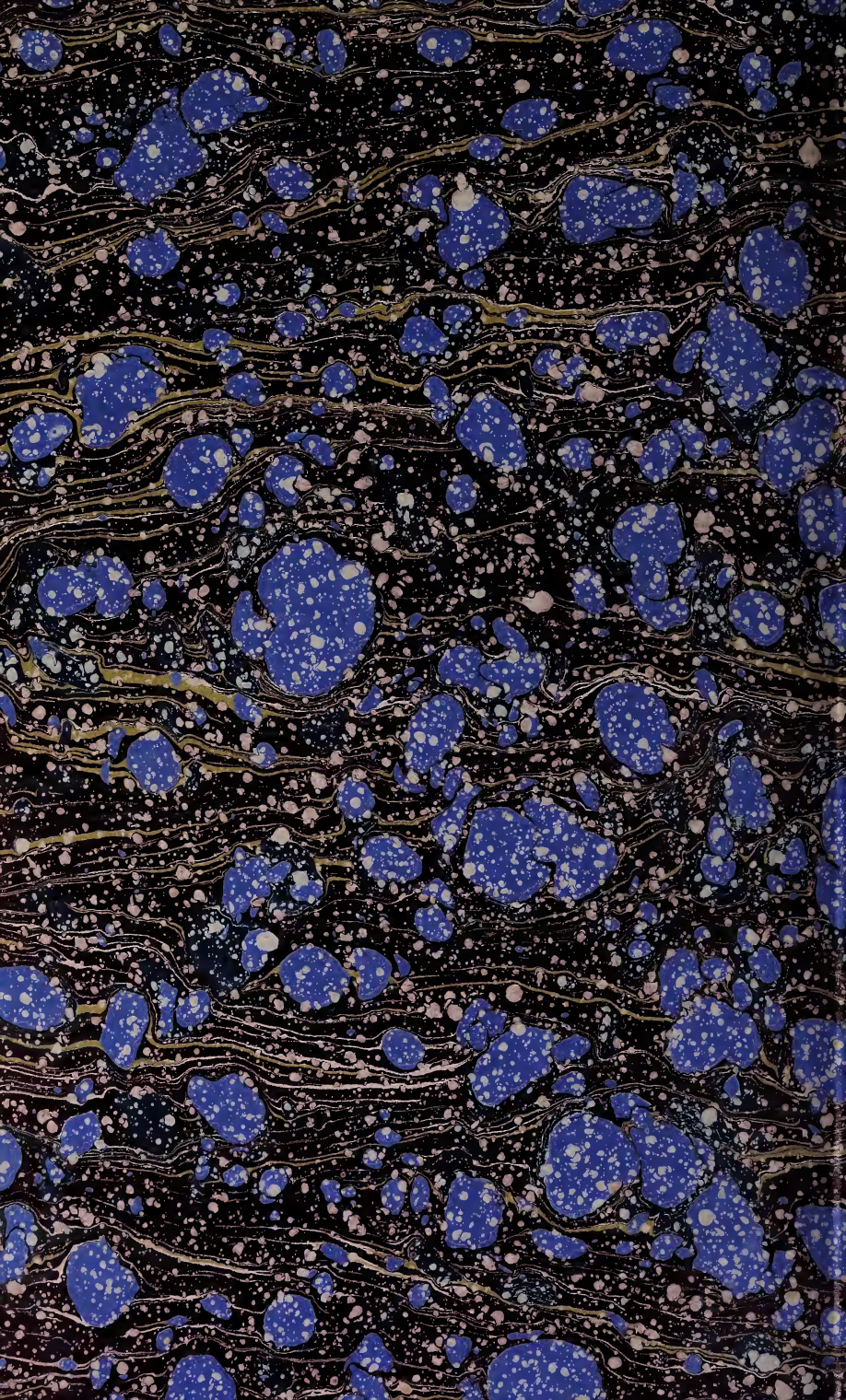
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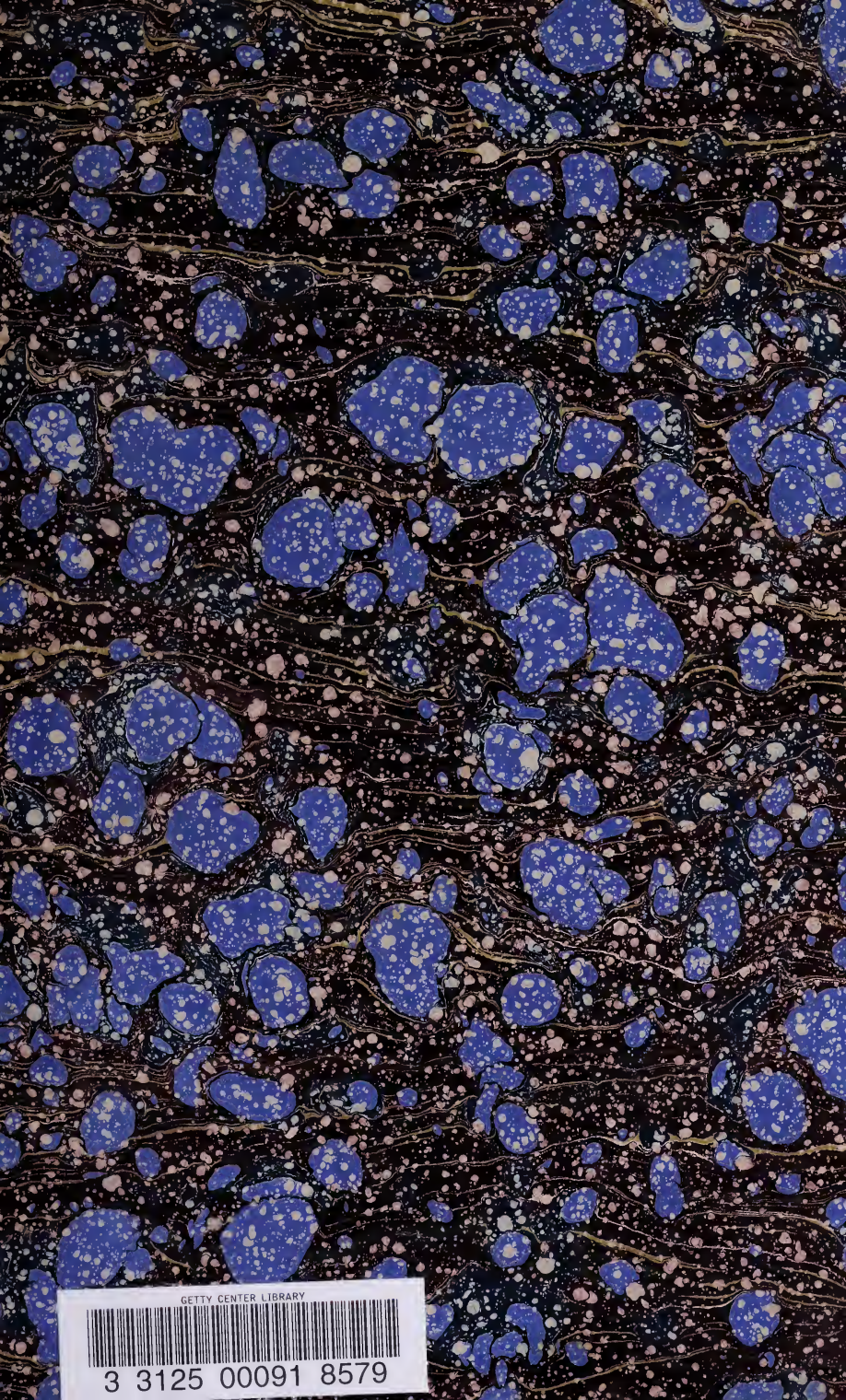
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